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America

Metaphysics under Fire

by James Collins

Adopting Children

by Msgr. John O'Grady

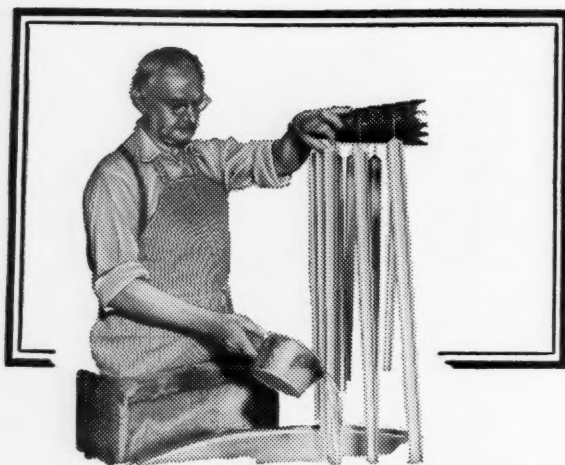
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America

National Catholic Weekly Review

Vol. XCVIII No. 6

Whole Number 2530

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Correspondence

Conservative Voice

EDITOR: Being a subscriber and an admirer of *National Review*, I was more than pleased to see that you are at least aware of its existence. Your comment (10/19) on this two-year-old journal's initial efforts was perhaps a good thing for liberals and conservatives alike.

It showed the liberals that they are faced with a force much stronger than one of blind, emotional reaction—the force of a “conservatism of reflection, and not of sentiment.” By listening to your sharp but constructive criticism, the conservatives can improve upon their already sound program.

There can be no denying that the appearance of Russell Kirk's *Modern Age* is a sign of the definite and growing strength of conservatism. This is no “split” (as you described it) in the contemporary conservative movement. For *National Review* in an editorial (7/20) said: “We celebrate the fact that there is now a conservative journal in which such items [lengthy articles and those not entirely timely] can be published. We urge our readers to subscribe to *Modern Age*.”

The conservatives, full of hope, await tomorrow.

KEVIN COUGHLIN

Davenport, Iowa

Junior Year Abroad

EDITOR: I noted with interest your Oct. 12 Underscoring regarding Catholic colleges that offer a junior year abroad. I am proud to say that my own school, Clarke College, may be included among them.

Clarke initiated its program last year, and I was one of seven girls who studied at the Institute of European Studies in Vienna. This year six more students will represent Clarke at Vienna. I hope that more schools will offer the opportunity of study abroad.

PATRICIA STROUHAL

Dubuque, Iowa

Clergy and Laity

EDITOR: Your recent articles on the laity and the lay apostolate have been timely and edifying. For the most part they have been not only refreshing but solid. But they have included an emphasis on the division between the laity's and the clergy's involvement and interest in secular so-

ciety. Recall David O'Shea's “The laity are present within this secular society. The clergy are already outside it” (AM. 10/12).

The aim of such emphasis is necessary and laudable: to awaken priests and laymen to the realization that the laity really do have an essential role to play in the apostolate. However, though they seem not to realize it, these writers are pushing in precisely the same direction as many secularists: priests should stay in their sanctuary and pulpit. . . .

Laymen have indeed a tremendously important role in the apostolate. There are areas in which only the laity can make the apostolate effective. But to draw a line between the clergy's field of interest and the laity's does, I think, more harm than good.

Priests and religious voted in the recent elections. Their schools and churches constitute big business, and they are expected to help the laity be the leaven in the world. Let's not divide them from each other.

JOSEPH B. SCHUYLER, S.J.

Shrub Oak, N. Y.

Daily Communion

EDITOR: There does not seem to be much urgency at the moment for saying, as did AMERICA in an otherwise fine article, “The Apostolate of the Layman,” by Donald J. Thorman, in your Oct. 5 issue, that a layman does not become a good technician simply by being a daily communicant. Rather, I think we should point out to our technicians and artisans, and to laymen in general, that there must be something profoundly amiss with our wonderful world precisely because the good technician too often is not a daily communicant. We are all sure, of course, that this is the one thing necessary. We should be more unanimous about it being the next thing necessary.

At the meeting at Notre Dame, in August, of Catholic Action Chaplains and Religious Assistants, the lay experts present from Catholic youth organizations were asked by a priest if they thought daily Mass should now be the usual thing for the ordinary Catholic in this country. They answered affirmatively and without hesitation. The same meeting brought out the heartening news that some of our bigger and older residence colleges are returning to the schedule that included daily Mass for all. *Prosit*.

(REV.) WILLIAM J. HALLIWELL
South Orange, N. J.



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Current Comment

New Vatican Radio

There are two areas of the world where, up to a few days ago, the Vatican Radio could not be heard easily. One of these was East Europe and the other was North America. In the first instance, jamming by the Reds was the main obstacle; in the second, unfavorable reception conditions were to blame. The powerful new transmitters put into operation by the Holy Father himself on Oct. 27 are destined to surmount these human and natural barriers.

According to Vatican technicians, the new installation can best be heard in the United States (by those fortunate enough to possess a short-wave radio) on the bands of 31, 41 and 48 meters. Fifteen-minute news broadcasts are scheduled for Mondays, Wednesdays and Saturdays at 4:45 P.M., Rome time (10:45 A.M., EST), and on Tuesdays, Wednesdays and Fridays at 9:15 P.M., Rome time (3:15 P.M., EST).

U. S. Catholics, long denied the opportunity of listening to broadcasts direct from the Eternal City, welcome the promise of programs specially designed for them. These are expected to begin before the end of the year. In the meantime, reporting on Vatican affairs in the secular and religious press should improve as a result of the bettered communications. In the past, both accuracy and timeliness have suffered from sometimes arbitrary coverage. From now on, U. S. monitors will be able to provide the secular newsgathering agencies with ample material. The agencies will then not be able to plead the necessity of cutting cable costs as an excuse for inadequate reporting of important papal statements.

Teamsters Suspended

For the sake of the record, only 4 members of the 29-member AFL-CIO executive council opposed the fateful decision on Oct. 24 to suspend the International Brotherhood of Teamsters. The negative votes were cast by Maurice Hutcheson, successor to his father

as head of the Carpenters, John F. English, secretary-treasurer of the Teamsters, Herman Winter, president emeritus of the scandal-tainted Bakery Workers, and William C. Doherty, president of the Letter Carriers. The top-heavy majority supporting President George Meany's uncompromising stand against corruption indicates that the Teamsters, unless they meet the conditions stipulated by the council, will surely be expelled at the AFL-CIO convention in December.

The conditions set down in the notice of suspension are two. The Teamsters must remove or bar from office James R. Hoffa, Dave Beck, Frank W. Brewster and Sidney Brennan, a vice president from Minneapolis who failed of re-election at the Miami convention. They must furthermore accept a disciplinary AFL-CIO committee empowered to eliminate corrupt influences and assure compliance with the AFL-CIO constitution and its codes of ethical practice.

The possible consequences of the council's courageous action are, obviously, of the most serious nature. If the worst doesn't happen, it will be only because Jimmy Hoffa finally came to his senses and voluntarily quit the labor scene, or was compelled by circumstances to do so. On Nov. 4 the Detroit labor leader, charged with five counts of perjury, was to go on trial before Federal Judge William B. Herlands in New York.

Business on the Carpet

As the McClellan committee poked more deeply into the noisome affairs of Labor Relations Associates and its enterprising head, Nathan W. Shefferman, the business community was rudely reminded of the committee's original purpose. This was to investigate improper activities in the management as well as the labor field. It took Senator McClellan's group only a week, beginning Oct. 22, to emphasize that business also has some soiled linen that urgently needs public washing.

There was the case of Morton Packing Co., now a division of Continental Baking under the name Morton Frozen Foods. According to committee witnesses, Morton engaged in some union busting in the sophisticated modern way. It hired Shefferman's firm to save it from the United Packinghouse Workers, which was seeking to organize its loyal employees. Through devious stratagems the maneuver succeeded, as did a subsequent scheme to furnish the company with a pliant union and a soft labor contract.

Among other companies that resorted to Mr. Shefferman's services were the Whirlpool Corporation and the big mail-order firm of Sears, Roebuck. The Sears vice president in charge of personnel, Walter Tudor, told the committee with refreshing candor that the company's efforts to defeat an organizing campaign at a Boston outlet were "inexcusable, unnecessary and disgraceful." For masterminding this anti-union operation and for other services, Sears paid Labor Relations Associates \$239,000 from 1953 through 1956. Mr. Tudor said the Boston affair was not typical of his company's labor policy and would not be repeated.

This Shefferman, who had as many as 475 business clients, is the same who did favors for union leaders by buying goods for them at wholesale prices. For him Taft-Hartley has been a gold mine.

New Look at Catholics

Look magazine is justifiably making quite a thing out of a Nov. 12 article about Catholics in America. In many respects author Hartzell Spence has done a truly distinguished job of summarizing more than 300 years of American Catholic history in readable yet strongly factual form. Superbly illustrated, *Look's* panorama of U. S. Catholic growth and vicissitudes will appeal to Catholics and non-Catholics alike. Both will read it with profit.

There are two minor blemishes. The word "withdrawals" is misleading in this sentence on page 129: "Even the 120,000 conversions to Catholicism each year are largely offset by withdrawals." Catholics acknowledge the problem of what they sometimes call "leakage," that is, the "falling away" of a number of Catholics who for one

reason or another cease to practice their faith. But the "fallen away" are in large measure persons who continue to regard themselves as Catholics and who intend some day, perhaps at the hour of death, to return to their duties. They do not "withdraw" from the Church.

Again, there is this sentence on page 122: "The Pope may speak for the Church only on matters of faith and

morals, and then only to the entire Church, not to the American or any other segment." This is not correct. When need arises, the Pope can and does speak to a segment of the Church. For example, in 1926 Pope Pius XI condemned the *Action Française* movement in France. Among other errors, *Action Française* taught that, for France at least, any other civil policy than a monarchy was incompatible with

Catholicism. Readers interested in pursuing this point might consult an *AMERICA* article of thirty years ago, "The Pope and the Royalists," by Father John LaFarge (1/1/27, p. 281).

Soil Bank under Fire

After a trial run of two years, the National Catholic Rural Life Conference seems more convinced than ever

Civitas Dei

"City of God" is the name aptly chosen by the Commissariat General of the Holy See for the Papal Pavilion at the Brussels (Belgium) Universal and International Exhibition of 1958. This will be the first time in history that the Holy See has taken formal and official part in such a World Fair. Together with some fifty or sixty other states and international institutions, the Vatican State will have a pavilion of its own. The purpose of this is to show the whole world what the Catholic Church—the "City of God" in St. Augustine's terminology—has done for civilization in the course of history and what it means to the world of today and of the future.

CITY ON A MOUNTAIN

The Papal Pavilion has been designed as an impressive city, surrounded by a massive wall without gates and accessible to people from all over the world. It will be entered through a courtyard in which is a modern metal bell tower with chimes. Off the courtyard are the exhibit rooms, consisting of three three-story buildings, an auditorium seating 1,200, smaller conference rooms and, finally, a church surmounted by an illuminated cross, which will be visible from all over the exhibition grounds. In the church there will be altars in the styles of various countries. Since the church is also to be used for concerts, a separate chapel where the Blessed Sacrament will be kept at all times will be provided.

The general plan of the Holy See's exhibit is divided into two parts:

I. DEVELOPMENT OF THE CHURCH INTO A SPIRITUAL WORLD POWER. This is illustrated by demonstrations showing:

- A. *God*: Creation; Original Sin; the Chosen Race; the Chosen Woman—God's Mother
- B. *Jesus Christ*: His Birth; His Doctrine; the Eucharist as Center of the Sacraments; His Crucifixion as Climax in World History and Rebirth in Divine Life

FR. YANCEY, S.J. is executive secretary of the *Albertus Magnus Guild*.

- C. *The Church*: Apostolic; Catholic; Holy
- D. *The Church's Place in the Past*: St. Paul; the Roman Empire; the Barbarians; the Abbots, the Mendicant Orders; the Discoveries and the Missions; the Contemporary Period
- E. *The Church in Today's World*: Christianization of the World; Apostolate of Priests and Laymen in All Forms
- F. *Apotheosis*: a magnificent church where Mass may be heard throughout the day and where important ceremonies may be held

II. POSITION AND INFLUENCE OF THE CHURCH IN THE PRESENT-DAY WORLD

- A. *The Church and the Arts*: Plastic Arts; Music; Literature
- B. *The Church and Science*: Exhibits of Scientific Research in Catholic Universities
- C. *The Church's Social Doctrine and Action*: Worker and Employer; the Family; International Order; the Church and Peace
- D. *The Church and Education*: Schools—Kindergarten to University; Outside School—Youth Organizations, Sodalities, Clubs, Societies
- E. *The Church and Communications Media*: Press, Radio, Television

It is a grand plan, and Catholics throughout the world are called upon to participate in it by contributing both financially and with exhibits. The Commissioner General of the Holy See for the fair is Paul Heymans, a former Minister of the Belgian Government. The head of the Science Section is Prof. Corneille Heymans. The latter has appointed the Albertus Magnus Guild as coordinator of the science exhibits from the United States. Catholic universities and colleges are urged to send exhibits of scientific work to the fair. These may be in the form of apparatus, books, research papers, demonstrations, etc. The final date for admission of exhibits is January 15, 1958. For further information write: Albertus Magnus Guild, Spring Hill College, Mobile, Ala.

P. H. YANCEY

that the acreage reserve provision of the 1956 Soil Bank Act was a blunder from the start. "An inefficient and inequitable fiasco," Rev. James L. Vizard, S.J., NCRLC vice president, called it at a farm forum sponsored in mid-October by St. Benedict's College, Atchison, Kan. He predicted that during the next session of Congress the acreage reserve plan would be jettisoned.

A few days later Fr. Joseph L. Hyl-den, expanding the attack, told a regional NCRLC meeting at Adrian, Mich., that Federal farm policy was foolish and contradictory. On the one hand, the Edgeley, N. D., priest charged, we pay farmers for putting

Next Week . . .

WILL HERBERG writes: "The religiously concerned parent is entitled to full freedom in setting up schools to give his children the kind of education that accords with his religious convictions; it seems to me that he is also entitled to public aid and support in doing so."

arable land in the soil bank and on the other spend tax money irrigating and reclaiming other land to make it productive. "John Taxpayer is the 'goat,'" he said, "who pays for this nonsense."

Although a case can be made, we think, for the conservation reserve feature of the soil bank—under which farmers are paid to transfer cropland to conservation uses—the acreage reserve program is becoming harder and harder to defend. Though growers of price-supported basic crops did put a good part of their 1957 acreage allotment in the bank, they then proceeded to defeat the whole purpose of the program by producing bigger crops than ever on the acreage remaining. As an answer to farm surpluses the acreage reserve scheme looks more and more like an expensive flop.

Communist Statistics

In last week's article on the fortieth anniversary of the Bolshevik Revolution, Father LaFarge told how the relatively bloodless coup was accomplished by the extremist wing of the Russian Socialist party. Numerically small, they

were able to turn the wartime chaos to their advantage by reason of their superior discipline and organization.

Nor was Bolshevism strong elsewhere in the world in 1917. In a summary of the growth of the Communist party, a contributor to the newly founded historical review *Voprosy Istorii* of Moscow recently recalled that in Lenin's time the Reds outside Russia did not number more than 400,000.

By the eve of the Second World War, however, this number had risen to 4.2 million, not counting the 1.74 million members in the USSR. Today there are 79 "workers'" parties subject to Communist obedience. They enrol 33 million members. The largest outside the Iron Curtain is that of Italy, with a claimed membership of 2 million. In France, where the Reds have lost heavily, there are only 430,000 members.

Moscow still counts on "international discipline" and organization rather than on numbers. The author of this report asks for new forms of organization to cope with new situations, but he denounces "national communism." "Though there are many different ways to socialism, this does not mean that the roads should lead in different directions." Moscow's Red rulers, on the fortieth anniversary of their revolution, are still pulling the strings that will some day, as they hope, control the whole world.

For Cleaner Newsstands

There is a lot of talk these days about the evils of indecent literature. One man who "went out and did something about it" is a young Cincinnati lawyer by the name of Charles H. Keating. In recent weeks, feature stories in the Cleveland-Toledo-Akron Catholic newspaper chain have recounted his success, in the hope, no doubt, that the Cincinnati example will be imitated elsewhere in Ohio.

The band of Citizens For Decent Literature which carries on this campaign grew out of an idea sown during a retreat Mr. Keating made in 1953. The group he organized soon found out—if it didn't know it from the start—that the enforcement of existing Ohio laws on printed obscenity depended upon complex legal, technical and psychological factors. By now, however, two convictions of newsstand operators have

been obtained, while four cases are still before the courts. In view of past laxity in the law's enforcement this is an achievement.

The CDL is a citizens' group and not a religious one, though the work has received the warm support of Archbishop Karl J. Alter. Its 15-man membership is being expanded to 50, in order to stress the community-wide backing of the campaign. Thus it is not subject to attack as a "religious pressure group."

Keating believes that an ounce of encouragement to conscientious public officials and newsdealers is worth more than a pound of criticism. Hence, the CDL follows a policy of "no pugnacious attitude." This has paid off. Within five to ten years the CDL hopes to reach the goal of clean newsstands in Cincinnati. By that time, it is believed, the necessary court tests and the formation of public opinion backing existing laws will have set permanent standards of decency for the community.

Legion's Second Spring

The hard-working Legion of Decency is adopting a more positive approach to its work of evaluating motion pictures. This announcement was made Oct. 21 in Louisville, Ky., by Mrs. James Loomam, experienced member of the Legion's board of reviewers. Speaking to 300 members of the International Federation of Catholic Alumnae, Mrs. Loomam said:

We are going to do more positive work, not only condemning bad pictures, but commending the theatre for the production of good pictures, and commending theatres for not showing bad films.

Reading these words, we hear an echo of an earlier statement by Most Rev. William A. Scully, Bishop of Albany and chairman of the Episcopal Committee on Motion Pictures. Bishop Scully's remarks appeared in his *AMERICA* article of last spring (3/30, p. 727):

The Legion's appraisal of the majority of films is affirmative. It is luminously clear to me, however, that further affirmative work badly needs to be done. In fact, until it is done, one large and most fertile field will remain untilled.

The title of this article was "The Movies: A Positive Plan." Apparently, that

positive plan is already being worked out in detail by Legion of Decency officials.

An important commentary on Bishop Scully's article, as well as on many other aspects of the Legion ("The Legion of Decency"), appears in the September

issue of *Theological Studies* (pp. 387-433). It is the work of two eminent moral theologians, Rev. Gerald Kelly, S.J., and Rev. John C. Ford, S.J.

The youthful Legion, they say in concluding their study, was a signal success. Today the Legion has come of age.

Its maturity is bound to bring it "renewed strength and more mature fervor." Just as non-Catholics played an important part in the initial Legion movement, they can and should play the same role today, when the Legion is entering upon its Second Spring.

Catholic Press at Vienna

The Fifth World Congress of the Catholic Press, held in Vienna from September 30 to October 3, was an impressive meeting. Some 400 journalists and editors from all parts of the world stopped in Vienna to discuss common problems, to hear distinguished speakers and to relax in the surroundings of the most pleasant "receptions." For the uninitiated, receptions are affairs where food, wine (or other beverages) and good company are mixed in most enjoyable proportion. The receptions were given by the Archbishop of Vienna, by the city government and by the Federal Government of Austria. All were very well attended.

But these were not the main business of the congress. There was a serious side to the gathering, when delegates clamped headphones over their ears, and listened to the speakers, in translation or in the original tongue.

We were frequently asked, as we went from Vienna to Rome and then to Copenhagen on the way home, what the results of the press congress had been. For a while, we had almost a glib answer, that "journalists must tell the truth"—and indeed that point was stressed time and again in the various talks.

Msgr. Angelo Dell'Acqua, in the message written to the congress on behalf of Pope Pius XII, put it this way:

"Is it not fitting to insist repeatedly on the work for truth that the Catholic press ought to accomplish? For the Catholic press must by the means proper to it serve truth in the Church and in the world. That is its goal and the source of its nobility."

The more you think about the point, the less glib does such an answer become. For the truth is a goal most of us spend our lives searching for; and it is not easily gained—even on trivial topics.

Monsignor Dell'Acqua quoted a discourse of the Holy Father on February 13, 1956, in which he said that "truth is the foundation of everything."

Conspicuous in the minds of the delegates were those who could not attend, especially those from Hungary, who had attended other congresses.

MR. ANDERSON is vice president of the U.S. Catholic Press Association.

Then, too, there was considerable applause for those Catholic journalists from Poland who had been able to be present.

But perhaps the most striking aspect of the congress was the desire of all those attending to improve their papers, their journals, their magazines. The need for cooperation with others was stressed—again as a means for each to improve his own publication.

There was no self-complacency, no self-satisfaction, as though all were being done that could be done. The proceedings were in the nature of seeking ways and means to improve the Catholic press. One point stressed at a sectional meeting was the handling of papal texts, with special reference to the Holy Father's recent talks to the Jesuits and to the widowed. The hope was expressed that translations of the Holy Father's talks might be made available more quickly—and to the secular agencies as well as to the Catholic ones—so that the possibility of misinterpretation might be lessened. (See AMERICA's Comment, "New Vatican Radio," in this issue.)

REMEMBERED COMMENTS

There were many notable talks, many quotable comments. But at the opening session the Archbishop of Salzburg made a memorable one. "Today," he said, "there is shadow. When there is shadow, we are more aware of the light of the sun."

And the Archbishop of Vienna had a special message for the English-speaking journalists. He had told the opening meeting that he hoped, in these times, that "your courage will grow." Then, speaking in German, English, French, Italian and Spanish, he greeted each national group. To the English-speaking, he said:

"We have another tradition, and the Church in your country is in another state than here on the Continent. Hence your contribution to the congress will be a very valuable one. I hope the Fifth World Congress of Catholic journalists will be a new incitement for you all to spread the faith, to fight for freedom, justice and truth."

Almost as a footnote, I'd like to add that the meetings were called to order, not with a gavel such as we use, which has a harsh, knocking sound, but with the tinkling of a bell.

It was a hopeful sound. FLOYD ANDERSON

Washington Front

What Is the Democratic Party?

Now that the fuss and fury have subsided, and the dust has settled after the recent meeting of the Advisory Council to the Democratic National Committee, it is possible to contemplate that hoary question: what, after all, is the Democratic party?

There seem to be as many answers to this as there are Democrats. The congressional leaders insist that they and the Democratic delegation in Congress are the party, and they alone. When party chairman Paul M. Butler first proposed the Advisory Council last year, Speaker Sam Rayburn and Senate Leader Lyndon B. Johnson, both of Texas, refused invitations to join up, and even threw the contemptuous epithet of "outsiders" at the National Committee. They refused to take any dictation from it concerning national policies. But the council was formed.

When the Advisory Council met in Washington, it issued three long statements of policy: international, economic and racial. Result: profound silence from congressional leaders. Yet the council and the committee represent a formidable force: the 96 National Committee men and women, plus those from Hawaii, Alaska and Puerto Rico; also the respective State committee men and women, and their followers, down to the city

and rural leaders and the precinct captains. These are the professionals; they are the delegates to the national conventions, and they alone have the power to choose a Presidential candidate and to write the party platform (on which, by the way, the candidate stands, but does not always run). And, oh yes, there are the voters.

The voters are not a very reliable criterion of what constitutes a party. They may register as Democrats, but they may vote in droves for a Republican President, as for Eisenhower in 1956, but then turn around and vote in a Democratic Senate and House, and lots of Democratic Governors. It was common to hear people say in November, 1956: "Of course, I'm a lifelong Democrat, but I just had to vote for Ike. I like him." Thus the voters.

In Europe, you *belong* to a party, and pay dues to it. This, incidentally, takes care of campaign expenses. In this country, we do not have this system, more's the pity; only the Communist party has imported the European system, and a "card-carrying Communist" means that the misguided victim has paid dues to keep the party going, or alive.

There are, of course, Northern and Southern Democrats, in an unnatural alliance, which exists only for the purpose of keeping congressional committee chairmanships in Democratic hands—mostly Southern hands, owing to the venerable rule of seniority. There are, of course, also Eastern and Western Republicans, who don't like one another either. So, we really have a four-party system in this country, amalgamated into two for purely cynical practical reasons. WILFRID PARSONS

Underscorings

AT JAMESTOWN, VA., on Nov. 10 a special ceremony will commemorate 8 Spanish-born Jesuits who founded a settlement at Axacan, near Jamestown, in Sept., 1570. The Jesuits—two priests, three lay brothers and three novices—were murdered by Indians the following year. The present commemoration is being held in connection with the 350th anniversary of the first English settlement at Jamestown in 1607. An "Axacan Memorial Medal" is being presented on this occasion by Georgetown University to Dr. Earl G. Swem, professor emeritus of the College of William and Mary and an authority on Virginia history. Dr. Swem's researches threw much light on this early Virginia episode.

►OUR FAMILY CATECHISM, done in comic-book style by Rev. Bernard F. Meyer, M.M., has proved a valuable tool of the catechist both at home and

on the missions. Close to a million copies have been published in English, Spanish, Chinese and Japanese. The catechism is now being translated into Korean.

►IN LA PAZ, BOLIVIA, a city-wide mission held in September had as one of its results the receiving of their First Communion by 8,000 workers between the ages of 20 and 50. The ceremony, held in the National Stadium, was attended by 40,000 people, including President Hernan Siles Zuazo and other civil dignitaries.

►STUDENT NURSES who will complete their course of training in one or two years may take advantage of programs leading to a commission in the Army Nurse Corps. If qualified, they will receive pay and allowances while finishing their training, with the obligation

of serving in the Army Nurse Corps for a specified time after graduation. For details apply to the Surgeon General, Department of the Army, Washington 25, D. C. (Attn.: Chief, Personnel Division).

►THE CATHOLIC THEOLOGICAL Society of America will bestow its annual Cardinal Spellman Award for "outstanding achievement in the field of sacred theology" upon Rev. Gerard Yelle, S.S., of the Grand Seminaire, Montreal. The award will be presented by Cardinal Spellman personally in Washington, Nov. 13.

►TWO PRIZES, \$300 and \$200, are offered for the best essays (4,000-5,000 words) on "St. Ambrose, the Stoics and Medieval Ethics." The contest is open to college students in any part of the world. Deadline for essays is March 10, 1958. Competitors should apply before Dec. 5 to Rev. Joseph M.-F. Marique, S.J., College of the Holy Cross, Worcester 8, Mass. C. K.

Editorials

The Mobster and the Marshal

The concurrence was, of course, purely fortuitous, but within a matter of days gangster operations here and abroad provided the American people with two first-class riddles. The first was the shooting, as he sat relaxed in a Manhattan barber chair, of Umberto (Albert) Anastasia, the Lord High Executioner of Murder, Inc. The other was the sudden removal of the Butcher of Budapest, Marshal Georgi K. Zhukov, as Defense Minister of the Soviet Union.

To the nation's crime experts, especially those who draw their paychecks from the daily press, the murder of Anastasia on October 25 opened a rich vein of conjecture. Some opined it was the job of junior mobsters in a hurry to achieve the plush rewards of gangdom leadership. According to this theory, these young men in a hurry were also responsible for creasing Uncle Frank Costello's skull several months ago.

Other experts saw a different relationship between the two shootings. Anastasia, they thought, attempted to rub out Uncle Frank and, failing, signed his own death warrant. Still others theorized that Anastasia had announced to squabbling mobsters his intention of taking over Johnny Dio's rackets and that the squabbling mobsters had fought back in traditional gangland style. There were a number of other theories, too, but if the police had one, they were not talking. After a week of intensive effort, the only fact the gendarmerie had seemingly uncovered was that the guns which spat slugs into Anastasia came from Chicago. Where the gunmen hailed from, who paid them and why, they didn't know.

The riddle of the Anastasia murder, while it highlighted one of the most disgraceful and exasperating aspects of our national life, was not nearly so potentially dangerous as the Zhukov mystery. What the gang

in the Kremlin was up to appeared as much a matter of frowning concern—and as much a mystery—to the White House and State Department as it did to the citizenry. The experts on the Soviet Union went through all the motions, but they were plainly floundering. (So was the world Communist press.) They didn't even know at first whether the removal of Zhukov was a promotion or a demotion. For 24 confusing hours the dominant view was that the Marshal was headed up the Soviet hierarchical escalator, destined probably for the job of Premier. By Monday, however, two days after the startling October 26 announcement from Moscow, the opposite view prevailed.

But why was Zhukov being downgraded, perhaps being ousted from the Communist party Presidium? Had there been a conflict between the party and the army? Had Khrushchev and the Marshal split over foreign policy, possibly over the aggressive Soviet policy in the Middle East? Or was the divisive issue a purely domestic matter—the power struggle, maybe, that has gone on in the Kremlin ever since Stalin's death? Was Khrushchev eliminating his last rival for Stalin's sole and uncontested power? And what was the meaning of this to the free world? What did it signify for world peace?

At press time, the Anastasia murder remained a complete mystery, but the first faint glimmer of light had appeared in the Zhukov case. Khrushchev told newsmen in Moscow on Tuesday that the Marshal would be given a new job commensurate with his experience and qualifications. Though this left most of the questions hanging in mid-air, it did suggest that the latest phase in the Kremlin power struggle was over. Russia, it appeared, had a new dictator. The name was Khrushchev.

Festering Sore in the Middle East

Ten years ago, when the UN General Assembly set up the machinery to care for the Palestine Arab refugees, the problem presented by these hapless victims of war was thought to be temporary. The world body believed that within a few months' time they would either return to their homes in what is now Israel or begin new lives elsewhere in the Arab world. But the UN was wrong. The refugee camps into which these wards of the international community were unceremoniously dumped still exist today. The number of refugees has increased by 25 per cent. To the manifold political and

economic problems of the Middle East a human problem has been added.

A pamphlet recently published at The Hague by the Research Group for European Migration Problems (R.E.M.P.) estimates that these unfortunates now number slightly more than 1 million. They are concentrated in five areas. Some 200,000 are packed together on the sand spit known as the Gaza Strip, a tract so barren that it cannot keep even its normal population alive when cut off from its surroundings. Another 500,000 are in Jordan, where they barely exist. Others huddle

in forlorn camps in Lebanon and Syria. Some few have found their way into Iraq. Of them all the R.E.M.P. booklet states:

Europeans in similar circumstances would fall victim to epidemics, severe malnutrition and serious social disintegration. The physically hardened Arab shows little sign of these phenomena . . . But one cannot contemplate the circumstances of these people without wondering how they can ever be returned and readjusted to normal life.

Until some effort is made to return them to a semblance of normal living, these Arab refugees will continue to constitute the most inflammatory issue in the Middle East and a major cause of the Arabs' rejection of the West.

What can be done for these people? For a variety of reasons, repatriation is today out of the question. Israel cannot be expected to absorb large numbers of hostile Arabs. Moreover, it would be impossible for the repatriated Arab to adjust to the changes that have taken place in Palestine. He would be a stranger there—in the country he considers his own. Most of the refugees seem to realize this. Recent reports by reliable observers

give 10,000 at the outside as the number of those who would be willing to take up life anew in a Jewish state.

Resettlement elsewhere in the Arab world seems the only alternative. By a process of elimination the R.E.M.P. pamphlet has narrowed down the feasible locales to Syria and Iraq.

Admittedly, the prejudices and tensions created in the Middle East by the existence of this homeless horde will not be easily overcome. But a start must be made. It is for Israel to make at least the gesture of offering to repatriate a reasonable number. It is up to certain of the Arab leaders to stop using these unfortunates to keep tensions alive for political ends. Finally, the United States should demonstrate that it can be just as concerned over the misfortunes of human beings as it has been concerned about canals, oil resources and the economic interests of Western Europe in the Middle East. A vigorous diplomatic offensive, under the leadership of the United States and aimed at a just settlement of all aspects of the Arab-Israeli conflict, would go far toward reversing today's pro-Soviet trend in the Middle East.

The Scholarship Problem

Under the catchy title "College Giveaway," Perry Epler Gresham, president of Bethany College in West Virginia, releases a lot of steam about college scholarships in the October issue of the Association of American Colleges *Bulletin*. He writes:

There is no good place to stop when a program of scholarships has started. Competition for good students gets tougher as more people head for college and standards go up. The vast numbers who swell the enrolments only tempt the colleges to buy the best in academics, athletics or particular talents cherished by various schools. Admissions counselors bid against each other in such a manner as to make the student feel famous and the faculties look ragged.

Funds that ought to be earmarked for faculty salaries too often get diverted into an endless game of "give-away" to students who, because they have had a "free ride" through college, are likely to expect one through life. Gone are the days, says the Bethany president, when a garret room and much frugal planning were part of the average student's life. Today too many young people feel they are "doing somebody a favor" if they go to college at all.

One bright high-school student in a Midwestern town last June was awarded \$25,000 in scholarships offers. She took the most attractive package—\$4,000 worth of scholarship aid. The fact that her parents were quite able to defray the cost of her education, Dr. Gresham hints, seemed not to enter her head or theirs.

College scholarships do not go only to grabby youngsters who selfishly enjoy these benefits without any return of loyalty and generosity to the college that gives them free tuition with board and/or room fees

thrown in gratis. But the author of "College Giveaway" is probably correct in his estimate that too many young people from families of moderate means are winning these prizes and that we are getting farther and farther away, in the awarding of certain types of scholarships at least, from what was once the primary consideration—the prospective student's actual financial need.

SPUTNIK FEVER

There may be more than ordinary urgency about our facing up to this problem of scholarships just at this time. When Congress convenes again, there will be strident demands for scientific "crash" programs of every sort. Again and again, with grim references to Russian technological prowess, the fact will be recalled that the USSR is annually graduating hordes of engineers while we slip constantly behind in the race for skilled technicians. It is quite probable that new or expanded programs of scholarship aid to students with a scientific bent will be demanded, approved and rushed into operation by next September. As columnist Malvina Lindsay remarked recently in the *Washington Post*, many educators are beginning to fear that Sputnik will send us off "on a binge of technical education." On such a binge, we can be pretty sure that an immense amount of money is going to be appropriated to help young "rocketeers" through college.

Before it is too late, therefore, let's resolve to spend some of that money, not for scholarships, but for increased faculty salaries. Let's also build into the law a provision that from now on a student's need is to determine the amount of his grant. And while we are at it, we might resolve to strike a medal with which to honor parents who pay full tuition for their children.

Metaphysics under Fire

James Collins

JUST TWENTY-ONE YEARS ago, a slim volume was published, having an opening chapter on the elimination of metaphysics and a closing one on settling all the classic disputes in philosophy through a clarification of language. This book was Alfred J. Ayer's *Language, Truth and Logic*, which gained immediate recognition as an authoritative statement of the case for logical positivism or logical empiricism. It had the great virtue of translating into clear and concise English prose the sometimes cloudy ideas of the Vienna Circle, a philosophical group led by Moritz Schlick and Rudolf Carnap.

The common thesis of this school was that the proper task of philosophy is to analyze the logic of science and not to deal directly with real things. Negatively, this meant that metaphysics is a tissue of cognitively meaningless statements, i.e., statements conveying no real knowledge. Metaphysics is cast out from philosophy both because it concerns matters which are not reducible to the lexicon and logic of science and also because it claims to do so through a direct inspection of the real world. Ayer's function was to systematize this position. He highlighted the principle of verifiability or empirical meaning, and applied it confidently to the areas of ethics and natural theology, both of which, along with metaphysics, he rejected as cognitively meaningless disciplines.

HEYDAY OF LOGICAL POSITIVISM

The impact of his book upon a generation of students in Britain and America has been profound. This influence was by no means confined to professional philosophers, since Ayer set forth his view in a literate way and in apparent continuity with the prevailing scientific outlook. Thus he made it seem obvious that all our knowledge-claiming or cognitive statements express either some empirical fact or a formal rule and its consequences. Description of facts is the business of the empirical sciences; and statement of formal rules the business of the linguistic, mathematical and logical sciences. Metaphysics is therefore a superfluity. It shrivels up for lack of any distinctive task to perform, any definite cognitive meaning to enshrine. Instead of being the supreme speculative science, metaphysics, as

Author of A History of Modern European Philosophy (Bruce) and The Mind of Kierkegaard (Regnery), PROFESSOR COLLINS of St. Louis University stands in the first rank of American Catholic philosophers.

described by Ayer, is only the carrier of emotional attitudes and policy decisions.

For some time after the appearance of Ayer's book, it was thought that metaphysics had been definitively discredited as a reliable source of knowledge of things. It became fashionable to propound theories about *why* men engaged in metaphysical thinking. The metaphysician became just another client for the psychoanalyst's couch. Ludwig Wittgenstein and John Wisdom of Cambridge University and Morris Lazerowitz, now of Smith College, elaborated a therapeutic kind of positivism for analyzing the motives behind metaphysical utterances.

Lazerowitz applied to these utterances the remark of Frederick the Great that we are all the sophists of our passions. Metaphysical principles, he said, are innovations made in the familiar use of terms in order "to satisfy a repressed longing or to ward off a repressed fear. . . . The 'realities' referred to by them are subjective, the unconscious content of our minds, not the physical world."

Faced with Parmenides' principle about the unreality of change, for instance, the therapeutic positivist did not examine it in the light of experience and the intellectual problems of the Greek world. He simply associated it with a dread of making any alteration in the existing state of affairs, and in virtue of this association assigned only a subjective significance to the metaphysical position of Parmenides.

There were some definite practical repercussions of this critique of metaphysics. American colleges had seldom admitted metaphysics alongside of logic and ethics as a central philosophy course; and in the wake of logical empiricism they were more reluctant than ever to present offerings in a field which apparently had been shown to be cognitively lacking in meaning. As far as the courses in philosophy of religion were concerned, they were divorced all the more squarely from a speculative demonstration of God's existence or any other metaphysically established doctrine.

This contributed to putting religion on a subjective basis and to eliminating intellectual content from religious conviction. A good deal of recent "positive thinking" about God and human destiny has a definitely negative quality about it, since it reduces the grounds of religious belief to a psychological tonic. Ironically, this deintellectualized conception of the assent to the existence of God perfectly exemplifies the contention of therapeutic positivism about the gratification of our desires as the motive for affirming God's existence.

One serious consequence of the spread of logical positivism has been to widen the gap between those who accept a natural-law basis for moral action and those who reject it. As George Nakhnikian of Wayne University makes plain in a recent issue (Vol. 2, No. 1) of the Notre Dame Law School's *Natural Law Forum*, logical empiricism strengthens the rejection of the metaphysical premise that men have a nature or essence, which we can ascertain and employ as a norm. Until there is some agreement on this prior issue in metaphysics, there will be no accord about finding a ground in natural law for courses of moral action.

One of the chief reasons why a direct appeal to the natural law fails to generate agreement among Americans is that there are deep-seated differences over the capacity of our minds to discern the rational nature of man. The arguments of logical empiricism against metaphysics also tell against any strict theory of a natural-law basis of morality and a public philosophy. Before such a theory can gain wide acceptance among Americans, there must be a preparatory restoration of esteem for metaphysical principles.

SECOND THOUGHTS

In gauging the prospects for such a restoration, we have to bear in mind the time-lag which obtains, here as elsewhere, between theoretical work and popular concepts. It is ironical, but perhaps only to be expected, that during the years when logical empiricism has been taking root as the new academic conformism and the working faith of many educated people in America, it has also been the object of radical criticism.

Part of this criticism is of an internal sort, worked out by those who originally subscribed to the full program of logical empiricism. The rest has come from other philosophers, as they regained confidence in their metaphysical commitments. Both groups agree in recognizing the critique of metaphysics as the weakest point in the original position of the logical positivists. There has been a sharp retraction of the excessive claims against metaphysics. A wider knowledge of this fact can help to reduce the gap between the present state of philosophical discussion and the opinions of many who are influential in education, religion and moral thought.

The internal criticism is being carried on largely by the linguistic analysts, centering around Gilbert Ryle at Oxford. They have noticed that the case for logical empiricism rests upon a very narrow sampling of metaphysical systems. A few sentences, isolated from their context, in the writings of the early Greeks, along with meager extracts from Hegel, Bradley and Heidegger, supply the material for characterizing and refuting all the metaphysical systems. Clearly, this is not a sufficiently broad basis of induction to do historical justice to the various approaches in metaphysics.

Another weakness is pointed out by J. O. Urmson, who, in opposition to Ayer's reductive monism, defends pluralism of ways of discoursing and reasoning:

Language has many tasks and many levels. . . . We must on each occasion find what language is being

used for, without the preconception that logically different types of statement will be reducible to one another, and that one type is specially proper or basic.

Unfortunately, logical empiricism had to operate under this preconception in order to find a universal ground for eliminating metaphysics. It had to erect the language of physics into a privileged position, and judge every other way of inquiry by its reducibility to the concepts and relations prevailing in physics. The result is an impoverishment in our human language and modes of thinking. To purge discourse of all the occasions and instruments of metaphysics is to excise the living heart from our words and from their common signification. If this artificial restriction is abandoned, however, the claim to have made a general refutation of metaphysics must be given up.

Even the general principle of verifiability or factual meaning, upon which most of the particular objections to metaphysics rested, has been modified fundamentally under the influence of American pragmatism. Carnap and Ayer distinguish more cautiously now between logical empiricism as a possible program and an actual achievement. They have found that the meaning-principle is so indeterminate that it cannot exclude all metaphysical ways of verifying statements. The trend among empiricists in America is to regard this principle as a proposal, not as an analytic truth, and to justify it in a limited way by its usefulness in practice and its adaptation to a scientific civilization. Understood in this restricted pragmatic way, however, it ceases to provide a criterion for the necessary and total exclusion of metaphysical reasoning.

As far as other philosophies are concerned, the long-range effect of the whole discussion has been to stimulate new interest in metaphysical problems and to rethink the main issues. Especially in the United States, there are some definite signs of a modest renewal of metaphysics among those thinkers who are no longer content to regard philosophy as a language-game or a mathematical formalization of physics.

NEW INTEREST IN METAPHYSICS

Thus in Sidney Hook's recently edited symposium, *American Philosophers at Work*, one of the three major divisions is devoted to metaphysical topics. Metaphysical idealism is represented by Brand Blanshard, Whiteheadian metaphysics by Charles Hartshorne, naturalistic metaphysics by Hook, and contextualist approach by S. C. Pepper. One of the contributors, Paul Weiss of Yale, not only edits the flourishing *Review of Metaphysics* and is active in the Metaphysical Society of America, but is also engaged in publishing a comprehensive metaphysical treatise on *The Modes of Being*. The work of the Thomist metaphysician Father George P. Klubertanz, S.J., of St. Louis University is recognized for its philosophical rigor and relevance to current evidence.

These indications do not yet add up to a full acceptance of metaphysical inquiry, let alone general agreement about some particular metaphysical standpoint. But they do show that, among reflective philosophers,

the day is well past when metaphysics can simply be dismissed as cognitively meaningless or can be left to the psychoanalytic reveries of therapeutic positivists.

If there is still a reluctance on the part of many analytic philosophers to admit the legitimacy of metaphysical inquiry, this is due in great measure to identifying it with the "ontology" of Bertrand Russell's early logical writings. A case in point is furnished by Morton White's stimulating work *Toward Reunion in Philosophy*. White sees that Carnap and Ayer were engaging in private legislative acts when they declared certain types of statements alone to have cognitive meaning. Yet White stops short of allowing a fresh hearing for metaphysical investigations, on the ground that he does not want to reinstate the mathematical entities and universals which peopled the ontology of Russell. The question here is whether there are not ways of engaging in metaphysics which do not entail this consequence.

IDEALISM, NATURALISM, REALISM

Leaving aside Thomism, there are three current tendencies in American philosophy which are actively engaged in re-examining the meaning of metaphysics: idealism, naturalism and realism. Though they diverge widely in their ultimate explanations of being, they agree that such a task is significant and indeed urgent at this time.

The mention of idealism among the newer trends may contain a surprise for those who have been accustomed to regard this position as dead and decently buried. Throughout the entire period of logical empiricism's ascendancy, nevertheless, there was a steady criticism by such British idealists as Collingwood, Mure and Joachim.

In the same tradition is the powerful restatement of idealism, *Nature, Mind and Modern Science*, by Errol Harris, now of Connecticut College. Against both positivism and historicism, he shows the presence of eternal problems in philosophy. Logical empiricism is closely scrutinized and treated as the bourne of the Renaissance assumption that all genuine knowledge is found exclusively in the natural sciences. Harris brings out some metaphysical implications in modern physical and evolutionary sciences. His conclusion is that "the existence of God is the absolute and most indispensable presupposition of science." Though his inquiry leads to an idealistic theory of the absolute mind, it does show that scientific explanation need not involve a philosophical exclusion of metaphysics.

Naturalism may also seem an unlikely direction in which to look for metaphysical stirrings. This impression is correct, in so far as metaphysics normally leads to the affirmation of God. Methodological reasons force the naturalists to seal off their philosophy from the study of God. But they do not seal it off, in principle, from some sort of metaphysical study of the modes of being. This partial openness of naturalism to metaphysics was the basis for John Dewey's consistent opposition to logical empiricism at the time of its popularity. His own remarks on metaphysical inquiry were obscure, so that the only general agreement among naturalists today is about

the possibility of such inquiry under some yet-to-be-specified form.

In the naturalistic organ, the *Journal of Philosophy*, Sidney Hook recently expressed his dissatisfaction with all of the prevailing explanations of being, including those advanced by some of his fellow naturalists. Whereas many of the latter regard metaphysics as the study of the broadest, generic traits of things, Hook pointed out that there may be modes of being which exist and yet do not have these generic characteristics.

He himself proposed that the meaning of metaphysics should be made equivalent to a philosophical anthropology. From this standpoint, the meaning of being would be determined by the relevance of events and relations to the life and welfare and death of man. This is close to Dewey's own conception, and is exposed to the same objection as is raised against Dewey. Events and relations have some significance apart from their function within the human matrix. Hence this significance belongs within the scope of metaphysics, which is not identical with the philosophical study of man. The strength of naturalistic metaphysics is its concern for the meaning of real existents and not merely for linguistic relations. But its weakness is a refusal to permit an analysis which leads in the direction of the transcendent being of God.

Finally, there is a restricted interest in the realistic outlook. This represents a reaction against the artificial gambit of recent theories of sense data, as can be seen from a couplet on "Epistemology" by this year's Pulitzer poet, Richard Wilbur:

We milk the cow of the world, and as we do
We whisper in her ear, "You are not true."

The modest aim of realism is to achieve some consistency between our philosophical whispering and our practical milking. Our access to the world is speculative as well as utilitarian. Yet the debris of past epistemological wars is piled so high that a method must be deliberately followed, to recover the vision of things.

Such realists as John Wild and William Earle call this method a phenomenological one. But it consists mainly in making a precise, multidimensional description of the human situation in knowing, with the stress upon how our thought is directed toward other beings in their own act and flavor. There is also a realization that ethics grows out of a study of the tendency of our being toward its fulfilment. This realistic view has the closest affinity with Thomism, but the latter has to accept the general condition of working out its metaphysical doctrine through the evidence drawn from an independent study of man and his world.

From the internal conflicts in logical empiricism and the resurgence of these other philosophies, it is safe to conclude that metaphysics is surviving its latest challenge. Whether it can also serve for practical reconstruction in our moral and educational philosophy remains to be seen. The answer lies largely in the hands of those who are working already in these fields, and who have not yet grasped the full significance of the new horizons in metaphysics.

Chat about Adopting Children

Rt. Rev. Msgr. John O'Grady

NO QUESTION in the whole field of social service is discussed with so much heat today as the placement of children for adoption. In fact, the discussion has frequently reached a hysterical state. Such hysteria is really a reflection of the attitude of large numbers of people who are seeking children for adoption. It would be a mistake to think that it is confined to any one group. Catholics display the same tense feelings as any other group.

Discussion of adoption problems is no longer confined to technical journals. It finds its way into popular magazines, the movies, radio, TV, into all our mass media. It is no longer even a national question. It has international implications. People from our country travel overseas to secure children for adoption from other lands. They are not too concerned about the legal entanglements in which they become involved owing to the varied legal provisions governing adoption in different countries. They want the children. They are not impressed in the slightest when one reminds them that they are bringing children into the United States illegally, and that once the children's illegal status is discovered, even if it is twenty or thirty years from now, they will be deported immediately. In fact it is sometimes difficult to explain this situation even to their legal advisers.

ADOPTION REQUIRES PLANNING

Careful plans for the placement of children for adoption have been developed under Catholic auspices in the United States. These plans are based on experience. I have read enough and talked enough to people of a previous generation to understand the results of lack of careful planning for the welfare of children placed for adoption. Many children were returned to institutions because they did not turn out to the satisfaction of the adoptive parents. When an adoption proved unsatisfactory, the children often enough later found their way to the poorhouses.

Pioneers in the St. Vincent de Paul Society had become acquainted with these conditions, and were the first to join in campaigns for organized methods of placing Catholic children for adoption. They set up

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most of the early adoption agencies, beginning with the Catholic Home Bureau of New York in 1898.

A committee of the National Conference of Catholic Charities has just completed a study of the practices of 134 Catholic agencies in the United States engaged in the placement of children for adoption (*Adoption Practices in Catholic Agencies*, National Conference of Catholic Charities, 1346 Connecticut Avenue, N.W., Washington 6, D.C., 100 p., \$1.50). These agencies place about one-third of the 90,000 children placed for adoption by all agencies in the United States each year. Catholic agencies are rendering a very constructive service in this field.

We must remember that the 30,000 children that we place each year are for the most part born out of wedlock. These placements involve planning not only for the children but also for their mothers, on a highly confidential basis. They involve a service in some of the most difficult problems confronting our pastors and our diocesan chancery offices. Frequently an agency worker in planning for a mother and her child is called upon to deal with the representatives of the chancery office and pastors in some distant city. This calls for great discretion on the part of all concerned to preserve the good name of parent and child.

In setting up Catholic Charities organizations, I have always kept in mind this characteristic of their work. They deal largely in confidential data that cannot be revealed to any court or State organization or be made available to any governmental agency. These data constitute a sealed record. If it were ever thought that we cannot be trusted to preserve the confidential character of our relationships, then we will have lost half of our worth as part of the ministry of our Church.

In the placement of children for adoption it is most essential to secure as much information as possible about the background of the child and the mother. We have known many instances of children placed for adoption who did not work out to the satisfaction of the adoptive parents because they were not able to measure up to the educational standards that the parents had set for them. The result was that we had many unhappy children and equally unhappy parents. We have learned how to get this background information without breaking our confidential relationships with the mother of the child or her family.

Tremendous pressures, we are well aware, are brought on our priests to secure children for adoption. The same is true of doctors and lawyers. In this connection it is well to remember that we have a limited number of children for whom it is relatively easy to find adoption homes. On the other hand we have a demand for at least three times as many children of this type as are available. It is well to remember also that the children for whom there is the greatest demand are children born out of wedlock.

People who are pressuring our priests, our agencies and our chaplains overseas should recognize that adults can plan for themselves and do not need the protection that children need. We sympathize with them in their inability to have children of their own, but we cannot readily increase the number of children that are available. We cannot emphasize too frequently that our chief responsibility is to protect the rights of children. When these children are surrendered to our agencies, we are thereby made responsible for their religious and material welfare.

We can take no chances with these basic interests of the children. Rather we must be sure that the homes in which the children are placed are proper homes, both from a material and a religious point of view. People frequently talk about the red tape and the long waiting periods through which they have to pass before securing children from Catholic agencies. But what they consider red tape is basically common sense. We have to be sure that they will be able to provide proper homes for the children. They must recognize that we have at least three applications for every child of the kind they want.

People frequently say to us: "How about the thousands of children that you have in your institutions at the present time? Why don't you make them available for adoption?" It is true that in the past we had a graduated scale of institutional programs. We kept children in our infants' homes until they were five years of age. Then we sent them on to another institution until they reached the age of ten. And then we had a sort of graduate school that in the old days we called an "industrial school." But that represented the thinking of another age. The babies in our institutions are now placed out within a period of three months after their birth.

"HARD TO PLACE" CHILDREN

The older children in our institutions are no longer children that have come from infant homes. They are to an increasing degree disturbed children who have to be placed for temporary periods. Many times they are the wards of juvenile courts and of local and State departments of public welfare. Hence they are not placeable for adoption. Our task is to prepare them for return to their own families as soon as possible.

Today one of our great problems in Catholic Charities is to find adoptive homes for children of minority groups—Negroes, Puerto Ricans, Mexicans—and also children with physical and mental handicaps. They are what we call "difficult to place" children. Most families do not want them. Catholic charitable agencies are con-

stantly campaigning to find homes for such children. They have a right to home care.

It has been our hope to get families to accept these children as a part of a heroic service. We are gradually finding families who are willing to provide such service. We recognize that it is a real sacrifice, but without such a spirit of sacrifice on the part of the ordinary rank and file of our people, we cannot possibly have a program of Catholic Charities that is worthy of the name. The new strength of Catholic family life of which we are made increasingly aware in our day encourages us in the belief that we can look to the American Catholic family for this type of heroic personal service. This is a real foundation of any true Catholic Charities program. This is what our Holy Father has in mind when he talks about the universalism of Christian personal service.

RELIGION AND ADOPTION LAWS

One of the most dangerous aspects of the present hysteria in regard to the placement of children for adoption is the threat that it brings to the religious-protection clauses that have been written into our State legislation—and, in New York State, even into the State Constitution. Many people, including a certain number in the welfare field, tell us that the rights of the child supersede these religious safeguards. This is not in accordance with the ideals for which the pioneers in Catholic Charities have stood. We have believed that the Church has a responsibility for seeing to it that children born of Catholic parents are brought up in their own faith. We have accepted this as something that is very precious. We have never recognized that baby-snatching has a place in our society.

The protection of the religious heritage of Catholic children has been recognized not only by Catholics but also by a large section of the Protestant community. It is for this reason that religious-protection clauses have been written into the laws of twenty of our States and are part of the practices of many other States. Contacts with judges on all levels in recent years have convinced us that the members of the judiciary as a whole are very sympathetic to our point of view.

We must recognize, however, that many civilian governmental agencies are dominated by purely secular concepts of life. They no longer want to see religion recognized as a part of our community plans for dealing with families and children. This attitude of civilian agencies poses one of the greatest problems in social welfare in our country. It brings us face to face with the question whether America is going to be committed to a completely secular program in all areas of social welfare. It poses the further and still more serious question whether America wants to join in extending this concept to the entire world.

From our experience it is quite clear to us that the less-developed countries that are aligned with the United States today do not want to accept a purely secular approach to the welfare problems of the community. We feel that they will resist this point of view, and their resistance may well compel the United States to take a new look at its own welfare programs.

State of the Question

CATHOLICISM AND THE AMERICAN WAY OF LIFE

The Symposium on Catholicism and the American Way of Life held by the Department of History and the Faculty Seminar in American Civilization at the University of Notre Dame on Oct. 18 and 19 was characterized by open, friendly discussion of the current revival of religion in the United States and certain problems of Catholicism in this new American atmosphere. Some speakers questioned the character of the religious revival, but all generally agreed that no one now questions the right of any American to adhere to a religious body. Some of the particular problems affecting American Catholicism in this new situation were brought out in the papers and in the lively discussions which followed.

Religion As Identification

Undoubtedly the most stimulating paper was that of Prof. Will Herberg of Drew University. Pointing out that well over 95 per cent of the American people identify themselves religiously as Protestants, Catholics or Jews, he also said that great numbers profess a "curious kind of religion." They "do not hesitate to acknowledge that religion is peripheral to their everyday lives." Dr. Herberg maintained that this religiousness was not real religion at all but just the primary context for self-identification and social location in present-day America. With the decline of ethnic identifications, third-generation descendants of former immigrants, and this would include Suburbia, are turning to religion as a means of identifying themselves. In this background the American finds it necessary to consider himself Protestant, Catholic or Jew. Dr. Herberg deplored the emptiness and secularism of this kind of religion. While this trend has taken away the foreignness frequently attributed to Catholicism and Judaism, the price paid—the setting up of an idolatrous civic religion—has been too great.

Protestant Quest for Unity

Prof. Wilhelm Pauck was more optimistic about certain American developments of Protestantism. American Protestantism has always been based on voluntary participation; and this, he thought, had given it an anti-individualistic character which kept it from being local even when congregation-

alist in government. The resulting characteristics are very important. He admitted that American Protestantism tended, in the past, to be theologically mediocre and non-credal, partly because of the experiences on the frontier. He characterized American Protestantism as a religious social movement, or more exactly, a religious social-political movement, which has acquired a middle-class bourgeois attitude on social and political problems. This middle-class characteristic, while producing some discriminatory action against non-Protestants, has produced also a search for an all-embracing unity with a respect for pluralism. Prof. Pauck professed to see good developments in current American Protestantism, particularly in its interest in historical theology and in the re-examination of the Reformation, and hoped for greater understanding between Catholic and Protestant in this development.

No Real Revival

Father Francis X. Curran, S.J., admitted that the United States was experiencing one of several recurring revivals of religion. He compared the present revival led by Billy Graham to that of Dwight Moody after the Civil War and that of Billy Sunday after World War I, and said that the revival apparently was a return to old-time religion. Examining church statistics for an evidence of definite increase in religion as the result of this revival, Fr. Curran questioned whether there was an actual revival in the sense of real and permanent conversions. Most of the increase, he maintained, could be attributed to natural increase of the children of older members. In American Judaism, the growth of synagogues in the suburbs marks a definite increase in membership and offsets a tendency in early decades for American Jews not to affiliate with synagogues. But among Catholics the increase in Suburbia is not a growth of the Church but simply a movement of the younger middle-class Catholic group from the larger cities to the suburbs. Protestants can claim some increase. In general, however, Fr. Curran thought that statistics do not prove that the United States is really experiencing a religious revival.

The Saturday sessions were devoted to certain specific problems of present-day American Catholicism. Father Raymond

Bruckberger, O.P., the French litterateur, discussed the Catholic minority in the United States as compared with the Catholic groups in other countries, especially in France. While Catholics are a numerical minority here, they are in a sense better off than French Catholics, who are numerically a majority, in practice a minority. Moreover, the majority in the United States is Christian. Actually he found that American Protestants do not know what to think about Catholics, and American Catholics do not seem to understand how much better off they are today than formerly. Further, Catholics have an advantage because they have an articulated faith and an organization in which they know where they stand. French Catholicism is in the sad state of having once had power and privileges and now being in decline. Fr. Bruckberger hoped that if the American Catholics ever became a majority, they would retain the virtues they now show as a minority.

New Blood

Discussing the immigration to this country since World War II, Msgr. Edward E. Swanstrom said that of the two million persons who have come in, nearly one-half have been Catholic. In contrast to the earlier immigrants, he noted, the new groups were "unwilling pioneers" who really had had good jobs and homes before they were forced to flee. Second, these new immigrants are assisted, and, being assured of a home and job, tend to be more critical of

Father Thomas T. McAvoy, C.S.C., who organized the conference reported here, is chairman of the Department of History at the University of Notre Dame.

their new country. Further, being predominantly not of a peasant type, they are more proud of their former culture. These Catholic immigrants include more Catholics of a questioning and venturesome spirit and with less of the churchgoing attitude of the earlier immigrants.

The problems of this immigration, said Msgr. Swanstrom, brought out new qualities in American Catholicism. Though the agencies cooperating in the resettlement work were of diverse national groups, they seemed willing to forget their national origins in providing aid for the immigrants. These welcoming groups were usually middle-class people who took time out to seek jobs for these newcomers. The great tools for Americanization of these newer immigrants are the Catholic parochial schools, where the children are brought into the real American life. Parents and elders come around through their affection for their chil-

dren. One other development which is important in the political activities of Catholics is the new demand for a reconsideration of our national immigration policies. This problem cannot be decided by any enlightened self-interest, but on principles of morality and of charity.

Catholic Social Thought

Dr. Aaron Abell traced the growth of the notion of social justice among American Catholics. The Catholic interest in social justice was in part inspired by fear of socialism. Dr. Abell paid special tribute to the late Bishop Edwin V. O'Hara for his work in Oregon, to P. H. Callahan of Louisville, to Grace O'Brien, to the 1919 program of the American bishops on social reconstruction, and to the Social Action Department of the NCWC under Bishop Peter J. Muldoon, Fathers John A. Ryan and Raymond A. McGowan, and Dr. J. A. Lapp. It was a tribute to the wisdom of the bishops' 1919 program that 11 of 14 of its proposals had been enacted into law before social justice became a political issue with the arrival of the New Deal.

Church and State

Father Raymond F. Cour, C.S.C., described the legal aspect of the American Church-State problem as defined in the Constitution and in the constitutional decisions of the Supreme Court, from the *Trinity Church* case of 1892 up to *Everson* (1947), *McCullum* (1948) and *Zorach* (1952). He pointed out that the real constitution was not the written law but the law plus the general attitudes and desires of the people. In the *McCullum* case the Supreme Court went contrary to the opinions and desires of the people as manifested in local and State legislation, and in the *Zorach* case this opinion of the people was reasserted. Church and State, said Fr.

Cour, meet in the individual citizen. The American people recognize that religion has a value of itself and has also a value for society. Ordinarily they care for its needs by non-governmental agencies, but they also claim the right to demand positive measures through governmental agencies, short of the point of union of Church and State. No law, however, can guarantee aid to religion without the support of the people. The solution of the Church-State problem must be based on the demands of the people, without involving the "establishment" prohibited by the Constitution.

Catholics as Americans

Father Joseph Fichter, S.J., said that the "Americanization" of Catholicism had included several processes, the chief of which were socialization, accommodation and assimilation. He rejected certain common measuring sticks, such as the amount of tension between Catholics and others, the status of Catholics in the social structure and the consideration of Catholicism as a subculture. Tensions are always a part of society and are the price we pay for our national, secular, pragmatic culture. Class lines are not peculiar to American Catholics. Nor does the fact that Catholics are a minority keep Catholics from being American; the country is full of minorities. The problems of earlier groups of Catholics arose not so much because they were Catholics as because they were for the most part non-English; though the opposition to Catholicism was not lessened by the existence of these ethnic prejudices. Fr. Fichter seemed to accept Dr. Herberg's claim that religious affiliation had become an accepted fact in Americanization. Catholics share with non-Catholics in the current new respect for religion. In other matters, Catholics seem to differ among themselves and also to share the regional and local prejudices. The

Americanization of the American Catholic then, he maintained, is the achieving of a unity in many things with the acceptance of diversity in many other things—that cultural pluralism which he regards as the chief characteristic of America today.

World of Scholarship

The final paper was a charming statement of a different phase of the problem of the Catholic intellectual. Prof. Jerome G. Kerwin of the University of Chicago recalled an earlier time in which there was no relationship between the Church and the secular university, and in which the occasional Catholic professor had to act more or less as a lay chaplain, but mostly as the chief source of information for his non-believing associates in matters of Catholic religion and practice. The growth of Newman Clubs has eliminated many of these duties, and the increase of Catholics on the faculties of American universities has also eased the problem. Prof. Kerwin insisted that Catholics must learn to distinguish between the secular university professor's search for and interest in scientific truth and his personal prejudices.

The modern university mirrors the complexities of American life, and Catholics must expect to meet as many kinds of problems there as in non-university life. Prof. Kerwin hoped that greater numbers of Catholics will join the faculties of American secular universities and by their presence help to promote a better understanding of Catholicism. But Catholics must remember that the university exists for the search for truth. Prof. Kerwin added that the Catholic scholar depends upon the recognition he receives, and that the Catholic scholar in the American secular university should receive recognition at least from his fellow Catholics—and, if possible, financial aid in his researches.

THOMAS T. McAVOY

INTERNATIONAL INDUSTRIAL DEVELOPMENT CONFERENCE

"Industrial development"—a concept which most Americans take for granted—is today a magic phrase and a symbol of hope for the future in the many newly developing nations of the world. The most distinguished group of private entrepreneurs ever gathered from the four corners of the world came to San Francisco during the week of Oct. 14-18 to attend the International Industrial Development Conference. Nearly 600 leading industrialists and financiers from 64 free-world countries ex-

plored the role of private enterprise in international development.

This significant conference was co-sponsored by Time-Life International and Stanford Research Institute. Its goal, according to David Sarnoff, board chairman of Radio Corporation of America, was "to increase the material well-being of all mankind in an atmosphere of expanding freedom."

A new terminology emerged from the conference. It is no longer appropriate to use the term "underdeveloped countries"—

—though now and again a speaker would slip. Today, one must speak of "developing countries" or "newly developing economies," or "new economic frontiers."

The basic fact underlying the conference was that the people of the earth are rapidly increasing in number and also that they are demanding more. It is an explosive population increase, accompanied by a "revolution of rising expectations"—this against a background of a great disparity between the per-capita income in the developed countries and in the newly developing ones. For example, it was estimated that per-capita gross national product in the United States in 1955 was \$2,343; in Ceylon, \$122; Burma, \$52. Even in a more

developed country such as Mexico, the per-capita GNP was only \$187.

Dr. E. Eugene Staley, international economist, estimated that two-thirds of the world's population is in the developing countries, a little more than one-sixth in the countries of the intermediate range, and a little less than one-sixth in highly developed countries. His conclusion:

Despite all the vaunted technological progress of modern times, there are probably more poverty-stricken people in the world today than there were fifty years ago or one hundred years ago. This is because economic progress has been slow or nonexistent in most of the underdeveloped countries during this period, while their populations have been growing.

If the national income of these countries is to be raised by 2 per cent a year, about \$19 to \$20 billion of capital investment will probably be needed yearly. Only about \$5 billion of this seems available from domestic savings, thus leaving about \$15 billion which must come from abroad.

Capital and Control

The benefits for the developing countries of foreign capital were generally recognized. Not only are badly needed funds brought into such countries, but they are accompanied by technological science, trained management and higher employment. The countries receiving foreign capital were concerned, however, with the drain of foreign-exchange resources caused by remitting interest, profit and sometimes principal back to the foreign investors.

The most pointed criticism and analysis of foreign investment was made by Miguel A. Cuaderno, governor of the Central Bank of the Philippines. He admitted the importance and the advantages of foreign capital, but claimed: "It is unfortunate that certain incidents in recent years have strengthened the fear and suspicion . . . that the industrial countries of the world do not really relish the idea of the underdeveloped countries becoming industrialized." The latter fear the predominance of private investment from abroad, for "these might result in foreign domination of the economic if not the political affairs of their country." Mr. Cuaderno believes that "joint ventures between local and foreign capital would be an excellent way to eliminate the fears, suspicions or misgivings of native entrepreneurs about foreign investors."

Free Enterprise

The issue which divided the participants most sharply, and yet was usually below the surface, was the problem of the role of private enterprise versus public economic activity. Everyone seemed to agree that "social overhead" facilities, such as roads,

communications, harbors, health, education and land development, needed to be supported by the government, but how far government should go in supporting industrial facilities was an issue.

The advantages of private enterprise were stressed by almost every speaker. For example, Prof. David McCord Wright of McGill University, one of the few economists present at the conference, explained the theoretical advantages of a free market, especially the sensitivity of a flexible market. Adaptability is important because

Father Richard E. Mulcahy, S.J., dean of the College of Business Administration at the University of San Francisco, is a corresponding editor of this Review.

it is necessary not only to increase production, but to increase it according to the pattern of consumer demand.

It was clear during the conference that the smaller nations viewed free enterprise differently than did the prosperous, developed nations. The former frequently appealed to the history of their own countries, recalling the injuries they had suffered from the activities of foreign private entrepreneurs. Egypt, the Philippines, Puerto Rico, Iran and India spoke of the poverty of their nations because of foreign investments and private entrepreneurs.

State Planning

Today India has reserved certain industries for the public sector. These include, for example, the steel industry, the manufacture of heavy electrical plants and the development of atomic energy. Peculiarly enough, however, private firms in these fields are encouraged to expand to the fullest possible extent. The basic philosophy seems to be that the more important programs which have been reserved for the public sector are those for which the private sector is unable to find resources.

Urgency of need was the main argument of A. H. Ebtehaj, director of Iran's Seven Year Plan Organization, for the necessity of a planned economic and social development in his country. "We cannot simply wait for the natural development which Western nations have experienced over the past century and longer. We must meet promptly the reasonable demand of our people, who are increasingly aware of material and intellectual advantages enjoyed in other nations of the world." He admits, however, the state must lay the foundation to encourage private enterprise to invest its energy, brains and capital in the development of industry and commerce.

Not only Mr. Ebtehaj but others realize that private free-competitive enterprise is

not the same thing in every country. Many of the delegates recognize that the ideal in the practical order is a mixed economy. Eugene A. Black, president of the World Bank, is as impatient with "those theologians of capitalism who preach that private capital can meet all the world's development needs," as he is with "those theologians of socialism who preach that only state enterprise can satisfy today's demands."

The most eloquent and clearly spelled out plea for sympathetic understanding of the developing economies' state activities was made by the governor of India's Reserve Bank: "In considering the Indian policy of a socialistic pattern of society it has to be remembered that the country has been struggling both against a caste system . . . and an economic system in which a few individuals became enormously rich while the great mass of the population remained in abysmal poverty. The socialism contemplated by India . . . is a system under which private competitive enterprise has and will continue to have a vital role to play; it is a system which respects private property and provides for the payment of compensation if such property is acquired by the state."

However, the weaknesses of public enterprise were not overlooked. To David McCord Wright they are its lack of adaptability and energy. Marcus Wallenberg, president of Stockholm's Enskilda Bank, feels that the public sector of the economy, operating without that sensitive compass, a free market mechanism, lacks the flexibility necessary to follow changes in economic conditions—and thus urgent adjustments are hindered.

The conference was not concerned merely with general principles; many specific proposals were made. In fact everything was mentioned from a Magna Charta for the protection of foreign interests to an international consumer credit organization.

The European common market was lauded on all sides. Robert Marjolin, economic adviser of the French Foreign Ministry, called it "the most important economic development of our generation." This common market will cover 164 million people in six nations with a GNP of \$140 billions. Paul Hoffman, in an unscheduled appearance before the conference, spoke with deep feeling of the plan. "Russia does have a common market today—a market of over 200 million people. If free Europe is to compete, it must have a common market."

Too Many People?

One of the basic premises of the need of developing countries for investment capital was the large increase in population throughout the world. Dr. Kingsley Davis,

U. S. delegate to the UN Population Commission, analyzed this problem. If the present rate of increase should continue, the earth would hold nearly 6 billion people in the year 2000. What worried him most was that the increase, while universal, is far greater in the poorer countries on the average than in the richer ones. Dr. Davis' conclusion was disturbing: "Eventually, either the birth rate has to go down or mortality has to rise again." His position was criticized most severely in private discussions. With his facts one could hardly argue. But Dr. Davis did not, it seems, give sufficient weight to the scientific creativity which, as David Sarnoff pointed out, produced the atomic and hydrogen bombs and which can also give the world all that it needs in the way of energy.

A most encouraging philosophy was implied by Henry Luce, Editor-in-Chief of

Time, Inc. and chairman of the conference, in his concluding address. He stressed that each country should help every other country; especially that a rich country should help a poor country. But more important, fundamentally, was his appreciation of the need for the United States and every other country for "a general world-wide economic order." This seems to recognize an international common good. Other speakers at times mentioned something similar. For example, the Indian industrialist Masani, speaking of American foreign aid, rejected the idea that this could have been mere charity or a means to liquidate surplus goods and materials or even a weapon to defeat communism. "I should like to think," he said, "that what really actuates these great projects is fraternity, the desire to share with one whose need is greater than one's own, and that its foundation is love

which is conscious of another's worth."

Was the conference worth while? The participants heard much they already knew. But it was like an advanced management course. The world's leading industrialists reviewed some fundamental principles and heard other people discuss the basic problems underlying their daily management practices. Yet even if they had learned nothing new, the conference was a success. It enabled men from different countries to be together, to talk over privately the different social and economic views which exist in different nations.

All the countries of the world, both the developed and the developing, owe a debt of gratitude to Mr. Luce, whose public-spirited inspiration and energetic leadership made possible this International Industrial Development Conference.

RICHARD E. MULCAHY

BOOKS

Coping with the Problem of the Drinker

ALCOHOLICS ANONYMOUS COMES OF AGE: A Brief History of A. A.

By a Co-Founder. Harper. 335p. \$4

After the first four years of its existence the membership of Alcoholics Anonymous totaled only one hundred persons. Today the membership is over 200,000 in 7,000 groups in 70 countries and U. S. possessions. The present volume, most of which has been written (anonymously, of course) by the surviving co-founder of A. A., is the fascinating story of the beginnings and the development of this unique organization. No other movement or method has been so successful in the large-scale recovery of alcoholics.

The author, Bill W., begins with an account of the Twentieth Anniversary Convention of A. A. at St. Louis, and uses the proceedings there as a starting point for a series of flashbacks which reveal the principal events in the early days of the movement. A. A. originally had a close connection with the Oxford Groups and was influenced in some of its terminology, ideas and methods by that movement. Fortunately for Catholics, however, it completely divorced itself from that movement at an early date in its history, and never incorporated into its program any of those theological ideas or practices which

made the Oxford Group movement unacceptable to Catholics.

The first part of the book ends with an account of how the old-timers in A. A., on July 3, 1955, turned over the affairs of the organization to the fellowship itself, as represented by its General Service Conference. "There our fellowship declared itself come to the age of full responsibility, and there it



received from its founders and old-timers permanent keeping of its three great legacies of Recovery, Unity and Service."

The Legacy of Recovery is embodied in the Twelve Suggested Steps, the heart of "the program." The Legacy of Unity is embodied in the Twelve Traditions, which are the fruit of A. A. experience in the days of its mushroom growth. These traditions are meant to safeguard the unity of the fellowship with a mini-

mum of organization and an absolute minimum of anything like formal authority or government. The Third Legacy, of Service, is essentially derived from the Steps and Traditions, especially the Twelfth Step: "Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs." But the Third Legacy is administered, as it were, by the elected representatives who constitute the General Service Conference. This is not a governing body—there is none in A. A. It exists merely to provide the services which are obviously required if the message of Recovery is to be spread around the world.

A. A.'s renunciation of formal authority over its members goes so far that it does not even claim the right to determine who are or who are not members. There are sanctions, of course. First, the most powerful one of John Barleycorn himself, who may well condemn to death those who do not live by the Steps and Traditions, and who thus relapse. There is also the sanction of public opinion within the fellowship, which may bear heavily on those who do not conform to some important tradition, e.g., that of anonymity at the public level. It remains to be seen whether in the course of time such vague and indeterminate sanctions will continue to be both effective in maintaining some basic unity in the organization, and just to the individual members, who are frequently assured, on being received into the groups, that "there are no rules and no musts in A. A."

Bill, the co-founder, explains the

three legacies in three talks which in substance were delivered by him at the St. Louis convention; they continue the narration of A. A.'s history and growth. This method of grouping past events around the ideas of Recovery, Unity and Service, though it forsakes chronological order, is a very effective method of imparting instruction and maintaining interest at the same time. It would be confusing, were it not for an excellent chronological table provided at the beginning of the book. In the last pages there are included some of the talks given by friends of A. A. at the St. Louis convention. One chapter is entitled "Medicine Looks at A. A." and another "Religion Looks at A. A."

A. A. emphatically repudiates the idea that it is a religious sect or movement, or that it advocates any system of theological doctrine. Except for the simple ideas that the alcoholic should acknowledge a Higher Power, "God, as we understood Him," and should ask for God's help, A. A. steers clear of any further theological involvement. An important declaration is made on p. 232 by Bill W.: "Speaking for Dr. Bob [the

other co-founder] and myself I would like to say that there has never been the slightest intent, on his part or mine, of trying to found a new religious denomination. Dr. Bob held certain religious convictions, and so do I. This is, of course, the personal privilege of every A. A. member. Nothing, however, could be so unfortunate for A. A.'s future as an attempt to incorporate any of our personal theological views into A. A.'s teaching, practice or tradition. Were Dr. Bob still with us, I am positive he would agree that we could never be too emphatic about this matter."

Catholics will find in the Twelve Steps and Twelve Traditions nothing contrary to Catholic ascetical and theological teaching. In fact the vast majority of Catholics who sober up in A. A. become better Catholics in the process.

Not only the members of A. A. will enjoy this well-written and absorbing account. Anyone who is interested in seeing what can happen when men and women with a common problem love and help one another should read it. The paradox of victory through defeat comes to life here. JOHN C. FORD

A Novel without Direction

ATLAS SHRUGGED

By Ayn Rand. Random House. 1168p. \$6.95

If, as would appear, Miss Ayn Rand's purpose in this book was to establish the thesis that the dollar sign is the holiest of symbols, that the profit motive is the only human impulse capable of sustaining a decent society, it would have been more honest and more effective to write a long essay, or a series of essays, rather than involve the reader in an interminable tale about railroading and heavy industry.

For this reading marathon is really not a novel but a tract. One might even say that by trying so desperately to be a novel, it has missed its only possible vocation in the domain of fiction: to be a long-lived comic strip. If Miss Rand would draw it instead of writing it, there are materials here to outlast Kerry Drake or Buz Sawyer or many of the other perennials of the daily papers.

The action takes place in a future America, not chronologically situated, but characterized by a general decline in standards of production and of living. The political structure of our country has undergone such change as seems implied in the designation "Head of State" given to the chief executive, and in the

power over every phase of activity exercised by a morbidly multiplied bureaucracy.

Perspectives are much altered between now and that time. Of our present preoccupation with the dangers of catastrophic conflict between Communist and non-Communist ideologies, not a trace remains in Miss Rand's shabby



new world. The hope that our time places in the development of atomic energy is, presumably, a flash in the pan, since in this version of things to come there is not even mention of the atom, and motive power and energy are still sought in the good old-fashioned resources of oil and even coal.

The United States, last outpost, to-

gether with one or two South American republics, of a kind of capitalism, is unrecognizably down-at-heels. But her dinginess is a horn of plenty compared with the misery of the People's States to which socialism has degraded the rest of the world. These wretched countries survive at all only by handouts which America still contrives to give them from her own insufficiency.

That things have come to such a pass is due, we learn, not to the corruption and ineptitude of the leadership, nor even to the defeat of creative initiative by the hopeless bureaucratic confusion. These ills are mere symptoms of the deeper-lying cancer which, century after century, has been preparing society for utter collapse. The real villain of the piece is the concept, fostered over millennia by philosophy and religion, that human society must (or even can) be based on altruism.

The author indicts by name the secular version of this view as summarized in the Marxian dictum: "From each according to his ability, to each according to his need." But by implication at least the Judeo-Christian "Thou shalt love thy neighbor as thyself" must be judged even more pernicious. Miss Rand establishes the validity of her thesis by setting up so outrageous a caricature of altruistic society that it is possible for the heroine of the story to observe, with reason: "What motive is the opposite of charity? Justice!"

The remedy to the calamitous plight of the world, the only hope for human survival, lies in acknowledgment of self-interest as the only healthy motivation in man's life. The program is summed up in the oath taken by the few *cognoscenti* who, in the story, may yet save the world for a new era of light: "I swear by my life and my love of it that I will never live for the sake of another man, nor ask another man to live for mine."

Having spent so much space trying to analyze the theme of this book, there is little left in which to indicate its plot, of which there is a great abundance. The central figure is a youngish female executive who tries to run the remains of a great railroad system in the midst of the disintegrating economy already indicated. Her dealings with the corrupt, the weak, the greedy and the incompetent who make up most of her entourage, and with a handful of surviving honest and capable industrialists, constitute the fabric of the narrative, moving forward from disaster to catastrophe. Every few hundred pages, as if in a concession to the depravity of public taste, this good lady indulges in

some unpleasant dalliance with the gigantic captains of industry. This is all quite out of character, since Miss Dagny Taggart seems to be made of stainless steel with carbolic acid performing the function of blood in her circulatory system.

Miss Rand has a certain gift for dialog, particularly the ill-tempered sort. But most conversational exchanges in the book take the form of speeches. One tycoon, in an impromptu aside to a little group of guests at a large wedding party, talks non-stop for five pages on the virtues of money. The record is held by another who lasts, albeit on the radio, for full sixty pages on, *inter alia*, what he asserts to be the error in the doctrine of original sin.

In a kind of epilog, the author remarks that readers who had questions about her earlier work, *The Fountainhead*, will find them answered in the present novel. If Miss Rand was hinting thereby that, conversely, one should look in *The Fountainhead* for clues to obscurities in *Atlas Shrugged*, this reader, who has not read the first book, declines to take the hint. Eleven hundred and some pages will be quite enough for now, thank you. FENTON MORAN

Genuine Devotion

THE SACRED HEART IN THE LIFE OF THE CHURCH

By Margaret Williams. Sheed & Ward. 248p. \$3.75

In his 1956 encyclical on devotion to the Sacred Heart, the Holy Father reviewed the history of the devotion and emphasized how important it is to trace its origins back to Sacred Scripture, tradition and the liturgy. Margaret Williams has explored one of these principal sources, namely tradition, and has added to it from history and from the great spiritual library of the Church. She calls her book an anthology of passages taken from the writings of those who were heart-conformed to Christ. Around these quotations, which are of greater length than those cited in other similar works, she builds not only a history of the devotion but an appreciation of its unique significance in Catholic life yesterday, today and forever.

The Second Person of the Holy Trinity became flesh in order to associate human beings with the inner life of the Godhead through their incorporation into the Mystical Body of Christ. It was an act of love accomplished not only in God, but in the God-Man, who loved us

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FS Foreign Service
G Graduate School
IR Industrial Relations
J Journalism
L Law
M Medicine

Mu Music
N Nursing
P Pharmacy
S Social Work
Sc Science
Sy Seismology
Station

Sp Speech
Officers Training Corps
AROTC Army
NROTC Navy
AFOTC Air Force

also with His human will. The strong impulse of His Heart reached out to gather in all things by the power of love and offer them all to God in one perfect sacrifice of praise and petition, adoration and reparation. That is the foundation of devotion to the Sacred Heart, the natural symbol of His divine-human love of God and of all men. Recognition of that fact cannot but draw forth a return of love on the part of those who come to know Christ through the words of the Gospels and the teaching of the Church.

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This volume provides an excellent interpretation of the encyclical *Haurietis Aquas*, which at first reading seems overwhelming in its depth and technical doctrine. Though it was almost completed before the encyclical was issued, this book is in complete harmony with it. The Spirit of God is abroad over the whole earth and in every heart, arousing all men to penetrate more deeply into the secrets of the Sacred Heart of Jesus, in order that His reign of love may accomplish the salvation of the world.

JAMES J. LYNCH

WHERE THE SOIL WAS SHALLOW

By Jose Maria Gironella. Regnery. 374p. \$4.95

This novel antedates the author's really fine novel, *The Cypressess Believe in God*. That it should have won a prize and made a reputation for the author may be clearer from the original Spanish text than from this rather heavy translation. But again the fault may be, not translator Anthony Kerrigan's, but simply the difference in the literary tastes of such widely different countries as Spain and these United States of America.

Miguel Serra is the central figure of the story, which begins with his birth of a Spanish 'cellist father who went to Paris, met and married a wealthy girl named Eva and then, after much sick-

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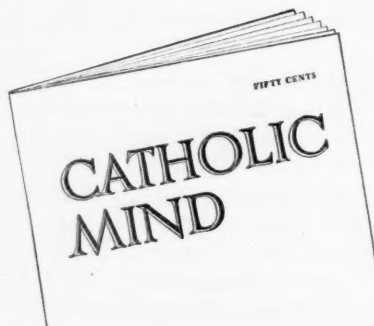
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ness, died, leaving her to bring up the child while successfully managing a lucrative business. As a boy, Miguel's education is somewhat haphazard, but he decides to enter the Jesuits and begins his noviceship in Belgium, where—with surprising inaccuracy—the author makes him one of the older lads among youngsters from twelve to sixteen. As surprising and incredible is his dismissal from the noviceship because he had lingered, while on a walk, to listen to gypsy music and watch his reflection in a lake.

When his mother dies, leaving him quite comfortably well-off, Miguel goes to Paris. For a time, he manages a bookstore, falls in and out of love with a neighbor's daughter, then becomes infatuated with a tightrope walker in a circus, buys the circus and takes it traipsing across Europe. His Jeannette he never marries; eventually she runs away from him and he returns for a summer to his father's birthplace, where he presumably winds up by financing a smuggling operation in association with his uncle. He is left with a razor in his hand in a luxurious flat, agreeing with his landlady's observation that he should get married. By that time, the ordinary reader will not care whether Miguel goes on shaving or cuts his throat.

R. F. GRADY

THEOLOGY FOR BEGINNERS

By F. J. Sheed. Sheed & Ward. 241p. \$3

Al Smith once said that the political promise was like those huge bolognas hanging in a German butchershop, while the political performance was like the tiny sausages served at a cocktail party. His parable could well apply to many books "for beginners." But not to this one. To those who are familiar with his *A Map of Life and Theology and Sanity*, it will suffice to say that Frank Sheed is once again at his best in dealing with his favorite subject: opening up the truth and beauty of theology to the layman.

"Not on bread alone doth man live, but by every word that proceedeth from the mouth of God." Truth, and especially revealed truth, he says, is the food that nourishes the mind of man. It is also the light that dispels the darkness of ignorance in which men are born and in which so many live out their lives. It is moreover the fire which kindles the love of man for God, for how can one truly love unless he knows the object of his love?

In these brief essays, most of which appeared originally in serial form in

the diocesan press, Mr. Sheed sets himself the task of explaining to the average man the chief dogmas of the Christian faith. He comes equipped with a lifetime study of theology and 36 years of street preaching with the Catholic Evidence Guild. As every teacher



knows, one never really learns a subject until he has had to teach it to others. And a speaker's stand in Wall St., New York, or Hyde Park, London, is a formidable classroom, especially when the subject is so highly controversial as religion. As a measure of his achievement, Mr. Sheed was recently granted an honorary doctorate of theology by the Catholic University of Lille—an exceedingly rare honor for a layman.

Let us hope that the reader who up to now has shied away from theology as from something mysterious or beyond his capacity and reserved for the clergy, may be encouraged to take up this book and read. It will open the road to him, describe the beauties along the way and leave him with the desire to pursue the journey farther.

Since God is Spirit and man has a spiritual soul, Dr. Sheed begins with the notion of "spirit." What distinguishes his treatment of this and other concepts is his effort to make them intelligible to the man in the street who has not studied philosophy and theology. Even those who have will profit by his insights and will appreciate his apt, and often trenchant, choice of language.

For example, on the doctrine of the Trinity: "A man with an idea in his head and love in his heart is one man, not three men. God, knowing and loving, is one God, even though the Idea produced by His knowledge is a person, and the inward utterance of His love is a person; for as we have seen, the Idea remains within the mind that thinks it, the Lovingness within the nature that loves."

Or, on the holiness of the Church: "It is by the saints, and not by the mediocre, still less by the great sinners, that the Church is to be judged. It may seem a loading of the dice to demand that any

institution be judged solely by its best members, but in this instance it is not. A medicine must be judged not by those who buy it but by those who actually take it. A Church must be judged by those who hear and obey, not by those who half-hear and disobey when obedience is difficult."

In this fashion Dr. Sheed in 20 short chapters ranges through the scope of revealed truth: the Trinity, creation, man, the supernatural life, the Incarnation and redemption, the Church, our Lady, grace, the sacraments and the Last Things. He concludes with a speech on "The Layman in the Church," given in Rome at the Second World Congress for the Lay Apostolate. In this stirring address he says that the non-Catholic who needs the food and light which is God's revealed truth, will not receive it from the official teaching authority of the Church—the Pope and the

bishops—whose pronouncements he rarely reads. If he gets it at all, it will be from his intelligent Catholic neighbor, living next door or working at his side—and this is another strong incentive for the layman to study theology.

BERNARD J. MURRAY

THE INDIVISIBLE ISLAND

By Frank Gallagher. Citadel. 316p. \$5

THE ACCUSING GHOST OF ROGER CASEMENT

By Alfred Noyes. Citadel. 191p. \$3.50

The current troubles in Little Rock, Ark., provide a kind of moral for Frank Gallagher's *The Indivisible Island*. Doubtless the Federal Government's case against Gov. Orval E. Faubus rests on a solid basis of law and morality. And

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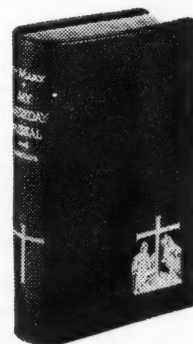
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when the chips were down, Federal intervention was the only answer to the Governor's tactics. But the crucial question of interracial relations in the South remains unresolved.

Mr. Gallagher unfolds, and documents, the long and painful story of the partitioning of Ireland and of the treatment of the northern Nationalists by the Tory majority in the Six Counties. The situation of the Nationalists has striking analogies with that of the Negroes in parts of the South. (Since Nationalist and Tory, in this context, are almost synonymous with Catholic and Protestant, the political strife takes on a sharp religious edge.) One may well feel that Mr. Gallagher has proved his final indictment: "... to say Partition was necessary is absurd; to maintain it is in every degree unjust. ..." Only, the Partition problem, like the interracial problem, is not to be resolved by a simple Q.E.D.

The critic might take issue with the very title of the book, *The Indivisible Island*. The island, alas, has been divided for over thirty-five years, and there is no sign of reunion as yet.

It is not wholly inconceivable that some quirk of international politics might put the Republic of Ireland in a position to compel or persuade Britain to yield the Six Counties. But no bargain struck at Westminster or in the UN will make a united Irish people. That



is a work of long patience and Christian wisdom and charity that must be wrought in Ireland by the Irish people themselves.

The story of Roger Casement has been told and retold. Alfred Noyes offers this telling for the peace of his own conscience. "I am now convinced," he

says, "that what in perfectly good faith I accepted in 1916 was imposed on me, as it was imposed on many others." (The "others" included Walter Hines Page, then U. S. Ambassador to Great Britain, President Wilson and King George V.) What was imposed, by Scotland Yard and the British Government, was the accusation that Roger Casement, condemned to death for his part in the Irish rebellion of Easter, 1916, had long been a sexual pervert. Why was that canard launched? Casement had many close friends in the highest circles in England who were eager to save him from the gallows. He had won international fame for his investigation and exposure of barbarous labor conditions in the Congo and in South America. He was regarded as a gallant but quixotic hero who staked his life for his country's freedom. It was expedient, therefore, for reasons of state, to deprive him of his aura of glory.

Mr. Noyes, like more than one historian before him, charges the British Government of that day with grossly slandering the man it was going to hang. For forty years successive British Governments have steadfastly refused to let anyone see the "diaries" so briefly and ambiguously exhibited in 1916. Whether it wants to or not, what the Government is practically "imposing" now is the conviction that the truth about the treatment of Casement is too shameful to reveal. CHARLES KEENAN

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The Praise of Wisdom

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by Edward L. Surtz, S.J.

Although More's social, economic, and political views have been reconstructed and determined in a more or less satisfactory manner, the ethical and theological problems of his *Utopia* (1516) have been either neglected or misunderstood. *The Praise of Wisdom* undertakes the study of religion and morals in *Utopia* and their import in relation to the contemporary scene on the eve of the Protestant Reformation. In general, the order of *Utopia* itself is followed in the discussion of the ideas: reason and faith, toleration and heresy, death and euthanasia, asceticism and celibacy, priests and bishops, the common religion, music and prayer, family and marriage, divorce and adultery, slavery, and war. Much material not ordinarily accessible has been made available, but the results of previous studies have been included wherever necessary to give a complete picture.

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BUCKSKIN AND BLANKET DAYS

By Thomas H. Tibbles. Doubleday. 336p. \$4.50

The dust wrapper describes this book as the "unique and vivid memoirs of a pioneer, scout, hunter and friend of the Indians," from the days of Bleeding Kansas (1856) to the Battle of Wounded Knee in South Dakota (1890). Here you have the recollections of an atypical frontiersman, a genuine idealist, a man of real character.

Tibbles was no penthouse patron of the underprivileged or cocktail conversationalist on the suppressed minorities. He was truly aroused by the gross injustices perpetrated by the criminally calloused "Indian Ring" during Grant's Administration. And his indignation could not be soothed by the scheming custodians of the political pork barrel. His lectures in the populous centers of the New England of Lowell and Longfellow finally shattered the conspiracy of silence and resulted in congressional

America • NOVEMBER 9, 1957

investigations that fathered corrective legislation and reforms. He rallied the strength of decent people that forced the recognition of Indian rights before the law.

Unprincipled Government functionaries and avaricious land-sharks were not alone in their hatred of Tibbles. Speculators who would allow thousands of Nebraska settlers to starve rather than publicize the famine that overtook these pioneers in 1874, learned what fury in action could do. The greedy speculators suffered financial losses and the settlement of Nebraska was slowed temporarily, but thousands survived as Tibbles' success as a circuit lecturer was manifest in the relief trains westbound from Chicago.

There is much else of interest in these written memories of a 19th-century crusader. His words are those of one who visited, traveled and lived with the Indians. He puts on paper the saddening spectacle of his fellow whites bent upon exterminating the Indians they could not exploit. Tibbles did serve under John Brown during the troubles in Kansas. He witnessed skirmishes and battles throughout the Indian Territory between Indians and whites, and participated in other colorful activities that will very probably attract more attention today. Though not a famous American, his stature is fixed and must ever remain that of a man who at great personal cost struggled to bring justice to all.

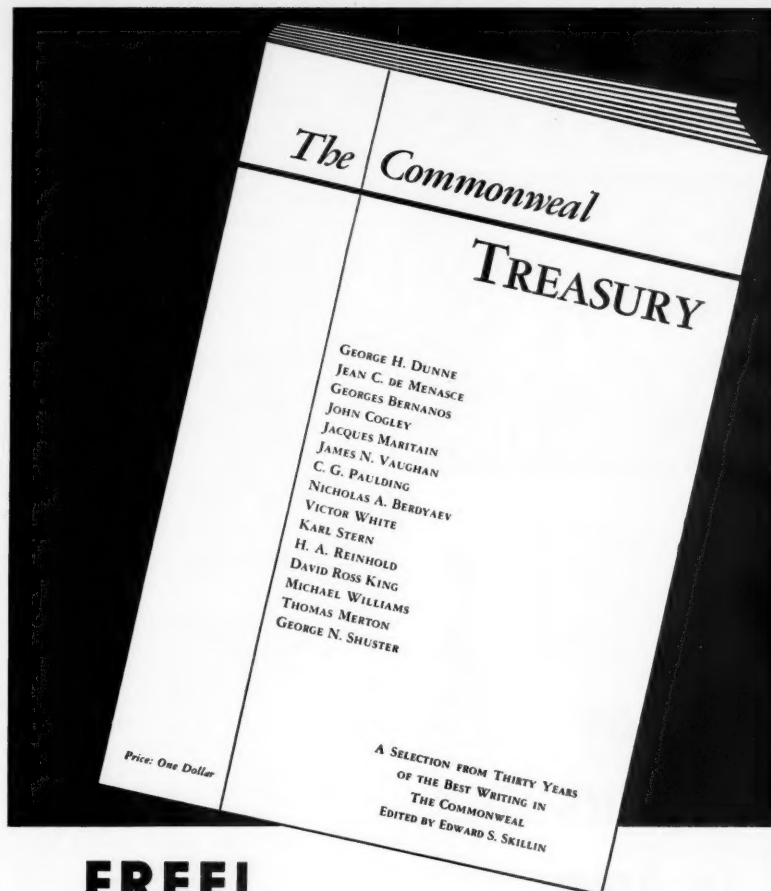
WILLIAM N. BISCHOFF

THE ROAD TO TYBURN.

By Christopher Hibbert. World. 251p. \$4.95

Early 18th-century London was the scene of more crime and violence than at any other time in its history. Day or night no one was safe on the streets or highways of an England overrun by an underworld whose cant was as colorful as its personalities. Among the most famous baggagemen (robbers) was Jack Sheppard. More than 200,000 people came to see Jack ride the rattler (cart) with the gownsman (parson) beside him from the Whit (Newgate Prison) to the jagger (gallows) on Tyburn Hill. Even with the nubbing cull (hangman) ready to start the hanging match, Jack did not run rusty (betray) on any of the bunters (prostitutes) or prigs (thiefs) who had been his friends. So at 22, Jack died a Gin Lane hero, eulogized in story and song.

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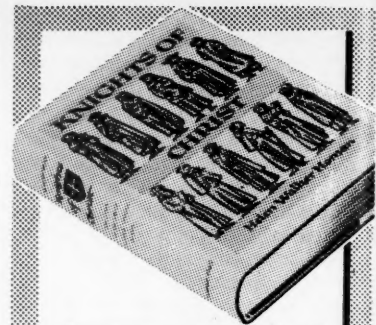
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linquency, the short and unhappy life of Jack Sheppard may provide some matter for reflection. Jack never claimed that he was the victim of circumstances. Born in 1702 to a hard-working carpenter, he was given as much education as his soon-widowed mother could manage. Through the kindness of several people he was apprenticed to a carpenter and locksmith who was a kind enough master for his day. It was Jack himself who developed his acquired taste for brandy at the Black Lion Tavern and he alone chose the company of the prigs and bunters who had ready employment for his knowledge of locks. To these he remained faithful to the end; to those who helped him he brought only trouble.

Many who are frustrated by the problems raised by the behavior of today's youth profess a desire to go back to the good old days. They would like to see judges hand out stricter sentences and to eliminate the "frills" which make a modern rehabilitation program so costly for the taxpayer. In Jack's day more than a hundred offenses were considered capital crimes and sadistic judges did not hesitate to hand down maximum penalties. Once any man fell into the hands of the law, he could expect to be bled of every penny he owned to secure the barest of comforts in the plague pits which then passed for jails. When he could no longer pay for anything, he was mercifully dispatched to Tyburn. Hanging days were regular public holidays and yet hanging proved no deterrent to the spread of crime. The crime rate subsided along with the



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harshness of punishment when enlightened reform was instituted later in the century.

The Road to Tyburn is not a study into the causes of juvenile delinquency, nor is it simply a biography of Jack Sheppard. It is really a history of London's underworld, a description of that sordid monument to human depravity, Newgate Prison, and a reminder of the depths to which the human animal can sink in a world where charity is non-existent and justice something the poor cannot buy.

P. ALBERT DUHAMEL

THE WORD

Whereupon he answered, Why then, give back to Caesar what is Caesar's, and to God what is God's (Matt. 22:21; Gospel for the 22nd Sunday after Pentecost).

God and Caesar, Church and State; has it not seemed, at times, that the quarrel between these two is endless, that their mutual problem is actually insoluble? History, certainly, offers abundant evidence on this sharp point. When Church and State have not been at each other's throat, they have commonly been distinctly wary of each other, and many a truce between them would appear to have been brief, uneasy and invidious. After all, the bone of contention is always the same. It is that *homo* more or less *sapiens* who is at once a citizen of a State and a creature of God.

And yet, if we may judge from this day's familiar Gospel of the coin of tribute (an archaic phrase for *the taxpayer's dollar*), Christ our Lord seems quite calm and unworried on the touchy subject of Church and State. There are, He says matter-of-factly, distinct areas of operation and influence and obligation; let the two great powers remain in their respective areas. No one will deny, of course, that on the perimeter of every broad, sweeping principle there will be twilight zones where visibility is none of the best. Still, our Saviour has spoken, and here in the Gospel about Church and State we find at least the broad, sweeping principle.

The American political system, after a troubled and not completely creditable beginning in the matter we are now discussing, firmly adopted the policy of separation of Church and State. All very well; but these are words, this is a formula. Some Daniel—one possessed of wisdom, and not of just another formula—must read this writing for us.

There are those—at present they seem both numerous and noisy—who interpret the key word in the expression, *separation of Church and State*, to mean either *estrangement* or *hostility* or *mutual suspicion* or *armed neutrality*. To these nervous people a school bus has all the appearance of a heavy tank, with guns blazing, about to pulverize a barricade.

Others, who are either calmer by temperament or somewhat more attentive to American history, incline to the opinion that the separation in question means a) the absence of a State religion, and b) friendly cooperation of the State with all religion. Is it a shocking notion that Church and State might conceivably *help* one another? Has not the news leaked out that the Government pays the salaries of military chaplains? Is not the well-conducted private school, even when it is religious or maybe especially when it is religious, a substantial boon to the often educationally harried and harassed State?

In truth, it appears to be the fear of many that the Catholic Church will finally manipulate government to the prejudice of personal liberty. And this is very curious, since it did happen once in modern American history that religious groups *did* manipulate government to the serious prejudice of personal liberty. That manipulation is sadly but significantly known to history as Prohibition; and the Catholic Church had nothing to do with it.

Christ our divine Lord clearly considered that Church and State can get along together. Frequently enough, in our own day, both Church and State seem to entertain the same reasonable, cordial, constructive notion. And then the ceremonial bigots awaken, as from a nightmare of peace and justice, and begin to shriek their horror that such sane and wholesome things can be.

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off in other directions. At any rate, *La Mer* was clearly in a challenging mood when the Bostonians recorded it under Charles Munch. Excellent sound (Vic. LM 2111).

Rachmaninoff is a typical example of a musician who was in the present century, but not of it. His *Symphony No. 2* (1907) is full of those sweeping melodies that reach for the moment of ecstasy—and pull the listener along. This work of late Russian Romanticism receives full treatment from Paul Paray and his men at Detroit (Mer, MG 50142).

A truer perception of the temperament of our era is found in the more objective music of British composers Holst and Vaughan Williams. The former's *Planets* (1916) is a series of seven character studies—of Mars, Venus, Uranus and so on. The new Stokowski reading reveals the composition as a durable one, notable for fresh rhythms and new-sounding harmonies (Cap. P 8389). Vaughan Williams drew his early inspiration from English folk songs and modal music. The *Fantasia on a Theme of Thomas Tallis* (1910) is a rhapsodic piece for double string orchestra, a successful welding of modality and conservative modern harmony. A new performance by the Pittsburgh strings under William Steinberg is a first-rate rendition. It is backed by Elgar's *Enigma Variations* (Cap. P 8383).

America's contribution to the increasing variety of musical styles was, of course, jazz. Gershwin's *Rhapsody in Blue* (1924) has worn rather thin by now, but it is a curious fact that his *Piano Concerto in F* (1925) is the first American concerto to find a relatively secure place in the serious repertoire. Both scores are treated with more than usual respect by pianist Eugene List and conductor Howard Hanson, but the saucy tunes and titillating rhythms of the *Concerto* are all there. Crystal-clear sound (Mer, MG 50138).

Stravinsky's *Perséphone* (1934) dates from the period of his preoccupation with subjects of Greek origin. Dissonance had long been "liberated" from consonance when this work, a hybrid of ballet and opera, was composed. Its appearance was heralded by one of those periodic tendentious manifestoes of the composer: "I dislike cajoling the public; it inconveniences me. . . I am on a perfectly sure road," etc. One can now overlook such tomfoolery and let the music speak for itself.

Generally speaking, the melody is about as cold as a Greek frieze, though shafts of sunlight are occasionally reflected, especially by the chorus. The

composer's own ideas on the music (Col. ML 5196) may be compared with those of master conductor André Cluytens (Angel 35404). I incline to the Cluytens reading since it features tenor Nicolai Gedda; and the chorus of the University of Paris is more at home in French than the New York Westminster Choir. But Stravinsky's own reading will hardly be considered an inferior product.

Other new releases include a sound rendition of Prokofiev's *Symphony No. 5* (1944), a competent work, well designed and integrated, though its message is rather plain. Young Thomas Schippers leads the Philharmonia (Angel 35527). . . . Carmen Amaya and Sabicas are making the rounds again this fall, and their strange rhythms and sounds may be heard on yet another record of *Flamenco!* (Decca DL 9925). . . . César Franck's sole *Symphony in D Minor*, a "work horse" with amazing vitality, receives excellent treatment from the Boston men under Munch (Vic. LM 2131). . . . And finally, devotees of organ music will enjoy a stunning tour de force by Pierre Cochereau, a completely improvised *Triptych Symphony*, performed on the Aeolian-Skinner organ in Boston's Symphony Hall. This is the work of an unusual musician and a skilled technician (Vol. XII of the Aeolian Series). FRANCIS J. GUENTHER

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